



# THE JOURNAL OF THE MOSCOW PATRIARCHATE

01





#### NATIVITY OF OUR LORD AND SAVIOUR JESUS CHRIST

*Christ is born, give ye glory, Christ comes from heaven, meet ye Him. Christ is on earth, be ye exalted. O all the earth, sing unto the Lord, and sing praises in gladness, O ye people, for He has been glorified.*

(Irmos of the First canon on the Nativity of Christ)



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# STATEMENT

## of the Holy Synod of the Russian Orthodox Church on the Situation Arising in Relations With the Roman Catholic Church

The Holy Synod of the Russian Orthodox Church has to state with bitterness that, beginning from October 1989, the normal course of church life in the Western Ukraine was disrupted as a result of the extremist activity. Violent seizure of Orthodox churches, insults and outrages with respect to the believers and the clergy, open jeering at the Orthodox shrines—all these constitute the sad picture of the contemporary reality of the life of our Church in this region.

To our profound regret all these lawless acts are committed by Christians—by the Catholics of the Eastern Rite with the support of some leaders in the Ukrainian People's Movement for Perestroika ("Rukh") and with the direct connivance of local authorities.

For centuries the Uniate question has been creating serious problems for the Orthodox Churches in their relations with the Roman Catholic Church. In full compliance with the Pan-Orthodox stand the Bishops' Council of the Russian Orthodox Church at its meeting on January 30-31, 1990, confirmed that the Union which appeared several centuries ago as a Catholic attempt to unite the Orthodox and the Roman Catholic Churches did not bring about the desired result. With its orientation at proselytism it fostered the separation of the Orthodox from their Church, causing pain and sufferings of people. It is well known that both the Orthodox and the Catholics of the Eastern Rite suffered in the process. At the same time, the Council expressed the profound conviction that the theological rejection of the Union does not mean the rejection of the people or a lack of tolerance with regard to other convictions. The Eastern Rite Catholics, as all believing citizens of our country, must enjoy equal rights, including the right to profess their faith openly and legally.

The Local Council of the Russian Orthodox Church which was held in June 1990, resolutely denounced the violence of the Stalinist regime with regard to the Ukrainian Eastern Rite Catholics and any intervention of secular authorities into the inner life of the Church. At the same time, the Council considered it inadmissible to return to

the same methods at present with regard to the Orthodox. The Council stated: "The history has proved that it is impossible to solve the complicated problem of relations between the two communities by means of state intervention, violence, violation of the lawful rights of believers, both the Orthodox, and the Uniates."

The Moscow Patriarchate, driven by pastoral concern, initiated negotiations with the Holy See on the normalization of the church situation in the Western Ukraine which found expression in the visit of the three permanent members of the Holy Synod to Pope John Paul II who handed him personal Message from Patriarch Pimen.

As a result, the talks took place in Moscow on January 12-17, 1990, between the delegation of the Holy See and that of the Moscow Patriarchate at which the situation of the Orthodox and the Catholics of the Eastern Rite in the Western Ukraine, and the perspectives for the normalization were discussed with the representatives of the Orthodox and the Uniates from that region being offered an opportunity to express their view of the situation.

The meeting in Moscow adopted the "Recommendations for Normalizing Relations Between the Orthodox and the Catholics of the Eastern Rite in the Western Ukraine" which were approved by Pope Paul II and the Bishops' Council of the Moscow Patriarchate and served as a basis for creating the Quadripartite Commission which included the representatives of the Holy See, the Moscow Patriarchate, the Ukrainian Orthodox Church, and the Ukrainian Catholic Church.

On March 8-13, 1990, the Commission worked in Lvov, visited several cities, examined the churches, met with believers. As a result, several joint practical decisions were made: the church buildings were unanimously distributed in the cities of Nikolaev, Nesterov, Zolochov, Yavor, Striy, Borislavl. The corresponding minutes were compiled and signed by the representatives of the four sides.

On March 13, the Commission adopted the statement on the results of the first meeting



in which it was mentioned, in particular, that it was only the beginning of the settlement process to be followed by consideration of further unsolved problems by the representatives of the Churches. With the aim of stopping the wave of extremism, members of the Commission, on behalf of their Churches, took the commitment to exclude any possibility of violent seizure of church buildings.

The results of even the first stage of the Commission's work demonstrated that the implementation of the agreements achieved opened the way to peaceful and just solution of the religious problems in the Western Ukraine.

The Holy Synod of the Moscow Patriarchate approved the results of the Commission's activity and stated that our Church was prepared to continue her efforts to solve the problem.

Unfortunately, our partners in the negotiations on the side of the Eastern Rite Catholics, who allowed themselves to get involved in activities of certain political powers in the Western Ukraine, which destabilized the situation in this region, turned out not to be free in the choice of their decisions and left the Commission, frustrating the normalization process which had just begun.

Immediately after the Uniates' refusal to comply with the agreements signed by them and to continue the negotiations, there was an acute aggravation of the situation in the Western Ukraine: seizure of church buildings became more frequent, as well as the cases of violence and unlawful acts against the Orthodox. Some bishops of the Ukrainian Catholic Church called for removal of all Orthodox from this region. More than that, in their statement of March 17, 1990, the Uniate bishops declared that "the Ukrainian Greek Catholic Church was the only one in the Ukraine", and Metropolitan Vladimir Sterniuk to his title "Metropolitan of Lvov" added "of Kiev and Galicia".

In June 1990, the Moscow Patriarchate again initiated the holding of an emergency meeting to discuss the developing situation and to find together the methods for its normalization. On reasons beyond the control of the Russian Orthodox Church, this meeting took place only on September 10-14, 1990. The delegations of the Holy See, the Moscow Patriarchate, the Ukrainian Orthodox and the Ukrainian Catholic Churches which met in the Moscow St. Daniel's Monastery reaffirmed the January "Recommendations" and spoke out for the continuation of the Commission's work.

Several general items of the communique have been successfully agreed upon which described the principles of cooperation between the Churches on the normalization of the Orthodox-Catholic relations in the Western Ukraine.

Taking into consideration the fact that the frustration of the Commission's work by the Uniate side in March 1990 awoke an extremely negative response of the Orthodox, as well as disbelief in the possibility of reaching the solution by means of the dialogue with Catholics of the Eastern Rite, the Russian and the Ukrainian Orthodox Churches (for, actually, the Quadripartite Commission was present at the meeting) suggested to solve at least two concrete questions: to provide the Orthodox bishops of Lvov and Ivano-Frankovsk with at least one functioning church each from among the churches seized by the Eastern Rite Catholics, so that they could celebrate divine services and give pastoral care to the Orthodox believers, and also to give the possibility to the Orthodox Bishop of Lvov to remain in his old residence temporarily, till the new one is built.

Unfortunately, the uncompromising stand of the Uniates deprived all the items of the communique previously agreed upon of any meaning. As the Vatican delegation had nothing to set against the opinion of the Ukrainian Greek Catholics, the negotiations came to a deadlock.

The Holy Synod of the Moscow Patriarchate has to state with bitterness that, at this stage in the attempt to solve the present interconfessional problem in the Western Ukraine in the spirit of fraternal love and cooperation, the relations between the Roman Catholic Church and the Moscow Patriarchate, which had been so successfully developing since II Vatican Council, underwent severe trials. The present situation sets our relations on a different plane and poses the question: to what extent is it admissible to continue the theological dialogue under such conditions, and is it compatible with the flagrant pressure on the Orthodox, with the desecration of our shrines by the Ukrainian Catholics of the Eastern Rite? Would its continuation not be considered by the Orthodox as disregard for their hopes and sufferings? Would it not introduce an element of ambiguity and insincerity into our relations with the Roman Catholic Church, demolishing the confidence, without which the real dialogue is impossible?

Wishing to avoid such developments, the Holy Synod of the Moscow Patriarchate reaffirms its deep conviction, repeatedly demonstrated, that there is no other way to solve and heal the present tragic situation in the Western Ukraine but the way of negotiations and fraternal dialogue, and hopes that the other side will also realize the seriousness of the present state of affairs.

The Moscow Patriarchate is ready to demonstrate its good will and to do everything in its power for the speedy healing of the interconfessional conflict in the Western Ukraine.



# To Mikhail GORBACHEV President of the USSR

*Kremlin, Moscow*

Highly Esteemed Mikhail Sergeyevich,

The Russian Orthodox Church had delighted in the news that you have been awarded the 1990 Nobel Peace Prize. From the bottom of my heart I congratulate you on this high and fully deserved award.

We are aware of the fact that many of the positive changes in the international community that have opened up new opportunities for people to live a life worthy of man in the family of nations, are to a large extent the result of your selfless peace effort.

We are also aware of the fact that you feel keenly our common pain caused by the dramatic developments in inter-ethnic relations in our country, and we support your strenuous efforts to appease them and share your hope for the establishment of good accord and peaceful cooperation among all nations in our land.

We join with the general public in expressing our gratitude, the gratitude that has found such a vivid manifestation in awarding you the Nobel Peace Prize, for the many efforts you have made to establish peace and justice in our common human home.

I pray to the Lord that He may strengthen you and bless your devoted service to our dear Motherland and your tireless efforts to help bring peace and prosperity to all nations.

*ALEKSY, Patriarch of Moscow and All Russia*

October 18, 1990

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## Services Conducted by His Holiness Patriarch Aleksy II of Moscow and All Russia

### Primatial Visit to the Kishinev Diocese

His Holiness Patriarch Aleksy II of Moscow and All Russia was on a tour of the Kishinev Diocese from August 31 to September 4, 1990.

The divine services at which His Holiness officiated in Kishinev and other cities of the republic were attended by crowds of people. The services were held in two languages—Moldavian and Church Slavonic. Entire families with children arrived. Fine sunny weather added to the festal atmosphere.

On August 31, the day of his arrival in Kishinev, His Holiness Patriarch Aleksy II conducted the nomination of Archimandrite Petr Peduraru as Bishop of Beltsy. Coofficiating were Archbishop of Jassy, Metropolitan Daniil of Moldova and Sucavea (Romanian Orthodox Church); Metropolitan Vladimir Rostov and Novocherkassk; Metropolitan Leonty of Odessa and Kherson; Archbishop Vladimir of Kishinev and Moldavia, and Bishop Arseny of Istra.

On September 1, during Divine Liturgy His Holiness the Patriarch, together with the hierarchs who had taken part in the nomination, solemnized the consecration of Archimandrite Petr; he also ordained Deacon Ioann Zylebrianu presbyter and Valery Yakim deacon.

In the evening at the Cathedral Church of the Nativity of Christ, His Holiness the Patriarch conducted the nomination of Archimandrite Vikenty Morar as Bishop of Bendery, together with Metropolitan—Daniil, Vladimir and Leonty, Archbishop Vladimir and Bishops Arseny and Petr.

On September 2, during Divine Liturgy at the Cathedral Church of the Nativity of Christ, His Holiness, together with the hierarchs who had taken part in the nomination, solemnized the episcopal consecration of Archimandrite Vikenty and ordained Deacon Vasily Buzatin presbyter.

After the service His Holiness said prayers in commemoration and laid flowers at the monument to Stefan the Great, a ruler of Moldova, the enlightener of the people who had built in this land twenty-nine Orthodox churches.

In the afternoon His Holiness gave a dinner which was attended by the Minister of Religion and Culture of Moldova, Ion Ungurianu, and hierarchs and clergymen of Kishinev Diocese. During the dinner given at

the Kodru Hotel in Kishinev, His Holiness made a speech in which he touched upon the role of the Church in modern society.

"Our visit has coincided with the national holiday, Limba Noastra, which was accompanied with the blessing of the monument to Stefan the Great," the Patriarch said. "The cross in his hand symbolizes the enlightening role of the sagacious ruler. Today society is again looking with hope to the Church, which has preserved her spiritual and moral values despite persecutions throughout the many centuries of her history. The Lord will demand from us an answer! What use have we made of the present favourable opportunities? The Russian Orthodox Church is not the Church of the Russian people only. The fact that these divine services have been held in two languages is a clear testimony of this."

In the evening His Holiness visited the Church of St. Nicholas in the village of Malye Mileshty and awarded its rector, Father Vasily Gulivati, with a pectoral cross.

On September 3, His Holiness the Patriarch consecrated the Church of St. Demetrios of Thessalonica in the village of Speya and concelebrated Divine Liturgy in it with the hierarchs who had taken part in the episcopal consecration on the day before and the newly consecrated Bishop Vikenty.

After the service His Holiness congratulated the congregation on the consecration of their church and presented the Order of St. Vladimir, 3rd Class, to the director of the local state farm, Aleksandr Sneguru for his efforts in restoring the church.

That day marked the 29th anniversary of His Holiness's episcopal consecration. During the festal dinner His Holiness was congratulated by Archbishop Vladimir of Kishinev and Moldavia.

On September 4 a reception was held at the Council of Ministers of the Republic of Moldova in honour of His Holiness Patriarch Aleksy II of Moscow and All Russia. Present were Prime Minister Mircha Druk, Minister for Foreign Affairs Nikolai Tsyu, and Minister of Culture Ion Ungurianu. During the visit a talk was held with the Prime Minister of the Republic of Moldova, Mircha Druk. In his speech



the Prime Minister stressed that despite the complex period of establishing the full power of Soviets and the aggravation of national relations in Moldova, the government was doing its best so that the Church might occupy a worthy place in the life of the republic. In his response His Holiness the Patriarch noted that the Church must do her best to pacify the conflicts among the peoples.

At noon His Holiness the Patriarch left Kishinev for Moscow.

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On September 7 at the Moscow St. Daniel's Monastery His Holiness received a commission of

## Primaatial Visit to the Metropoly of Leningrad and the Estonian Diocese

On September 11, 1990, His Holiness Patriarch Aleksy II of Moscow and All Russia arrived in Leningrad and blessed the Church's charitable hospital named in honour of St. Ksenia of St. Petersburg. The new hospital of gerontology, at the Leningrad Theological Academy and Seminary, was opened through the efforts of the clergy and secular authorities of the city and will be financed by the Church and the City Public Health Department. It has 55 beds (a gift from the churches of Seattle) and 80 persons on the staff. The students of the Academy and the Seminary as well as parishioners of the city churches will help to look after the patients and give them spiritual comfort. At the request of the patients their confessions will be heard, Extreme Unction administered and they will receive Holy Communion.

The Rector of the Leningrad theological schools, Archpriest Vladimir Sorokin, announced that His Holiness Patriarch Aleksy II, who initiated the idea of opening the hospital when he was still Metropolitan of Leningrad and Novgorod, was elected honorary chairman of the board of patrons of the hospital.

Thanking the Rector His Holiness said: "Today is a special day for it is the first time since 1917 that a charitable hospital of the Church has been blessed. It is symbolical that the blessing of the hospital took place on the Commemoration Day of the Beheading of St. John the Baptist. Just like the day being commemorated, this occasion is stern and solemn. It is too early to rejoice for there is yet much to be accomplished.

"However, the disturbing state of our society should not be the cause of pessimism for Christians. 'Arise!' calls the Christian Church... Each one bears responsibility for his moral transfiguration before the Saviour, before each other and the world. Charity is a peculiar characteristic of Christian service. I trust that the specific aid which the new hospital will be able to give will set a good example for everybody.

the Soviet of Nationalities of the USSR Supreme Soviet on Questions of Developing Culture, Language, and National Traditions and Protecting Historical Heritage and told them about the tasks facing the Church today.

On September 9, the name day of the late Patriarch, His Holiness Pimen, His Holiness Patriarch Aleksy II of Moscow and All Russia concelebrated Divine Liturgy in the Church of St. Pimen the Great with Bishops Arseny of Istra and Viktor of Podolsk. Representatives of Christian Confessions of the USA were present at the service.

"The hospital is under the patronage of the Leningrad theological schools; it will help the future pastors to become not merely formal ministers but men who have sympathy for their neighbour. The educational importance of the hospital will be unquestionably great if the students, together with the parishioners of the Academy Church of St. John the Divine and the fellowship of St. Ksenia of St. Petersburg will devote some of their time to the patients. Orthodox Churches in other countries have similar experiences. Thus, special time is assigned for the purpose in the curriculum of St. Vladimir Seminary in New York."

Chairman of the Executive Committee of the Leningrad Soviet A. Shchelkanov, people's deputies and representatives of the public took part in the ceremony of the blessing. After the divine service a banquet was given during which His Holiness delivered a speech. "Every meeting with the residents of Petrograd," he said, "is a holiday for me. Today a step has been taken, perhaps a very timid one, towards the rebirth of the charitable activity of the Church. We shall found almshouses and homes for the aged, in which people will receive Christian care and feel Christian solicitude." His Holiness concluded his speech with the words of Dr. Gaaz: "Hurry to do good."

In the evening at the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra, His Holiness officiated at All-Night Vigil together with Metropolitan Ioann of Leningrad and Ladoga; Archbishops Nikon Fomichev (residing in Leningrad, retired), Serafim of Penza and Saransk; Bishops Simon of Brussels and Belgium Evgeny of Tambov and Michurinsk and Arseny of Istra.

On September 12 His Holiness the Patriarch celebrated Divine Liturgy assisted by an assembly of the clergy in the Holy Trinity Cathedral. Apart from the hierarchs who had officiated at the All-Night Vigil his concelebrant was Bishop Lev of Novgorod and Staraya Russa. That day coincided with the



200th anniversary of the Holy Trinity Cathedral which is a part of the architectural ensemble of the St. Aleksandr Nevsky Lavra. To mark the occasion His Holiness the Patriarch presented the dean of the cathedral, Archpriest Igor Mazur with the Order of St. Daniil of Moscow, 2nd Class; Archpriest Ioann Preobrazhensky, Protodeacon Aleksy Dovbushch, Protodeacon Vasily Tsipkalo and Archdeacon Andrei Mazur with the Medal of St. Daniil on the occasion of the 40th anniversary of their ministry. Members of the clergy and laity received other awards. During the divine service Hypodeacon Ioann Pakanich was ordained deacon.

In the afternoon there was a solemn meeting. Addressing the gathering His Holiness said: "I think the 200th anniversary of the St. Aleksandr Nevsky Lavra is a feast day for the whole city. The cathedral, whose jubilee we are marking today, is an adornment of the city on the Neva and glory be to God that it has been preserved, for it was closed down for many years and going to ruin.

"I am happy to have shared in the solemnities on the Feast of the Translation of the Holy Relics of St. Aleksandr Nevsky from the city of Vladimir to St. Petersburg.

"In approximately one hundred days of my patriarchal ministry I have visited this city four times. Here among you I find joy, comfort and support so necessary for me at present."

Further His Holiness dwelt on problems connected with the rebirth of the Lavra, withdrawal from its territory of outside organizations, and the return from the State Hermitage of the reliquary of St. Aleksandr Nevsky and the chandelier. "An agreement has been reached with the director of the Hermitage, and what is necessary is a letter from the Minister of Culture," he said.

In the evening His Holiness went to the Chapel of St. Ksenia of St. Petersburg and St. Ioann's Convent.

On September 13, His Holiness the Patriarch visited the Church of St. Demetrios at Kolomyagi and consecrated the Chapel of St. Aleksandr Nevsky nearby; it was built in the middle of the last century. After the moleben His Holiness awarded Archpriest Ippolit Kovalsky the blessing to wear the Palitza.

Speaking at the reception given on that day at the Pribaltiyskaya Hotel, His Holiness the Patriarch congratulated the laity and clergy of the city on the Neva on the return to the Church of another House of God. In his speech he touched in particular upon the question of religious instruction in secondary schools. The idea was opposed by part of the deputies at the session of the USSR Supreme Soviet. But in a law-based state the believers must have an opportunity even outside the school curriculum, to teach the children the fundamentals of religion. Priests alone will not be sufficient for this purpose. "To teach at schools active laymen sincere in their faith will have to be recruited," His Holiness said.

Before leaving the city, His Holiness went to see the

exhibition of Iliya Glazunov. On his way to Pukhtitsa Convent His Holiness visited the Church of the Exaltation of the Cross in the village of Opolye. In Kingisepp, His Holiness the Patriarch said a moleben in the recently returned Cathedral of St. Catherine. Archimandrite Gury Kuzmin delivered the welcoming address. In his response His Holiness said: "To my mind the rebirth of a church is a festal occasion not only for the believers, because a church is not just a place of common prayer, but a source of piety of spiritual and moral life."

Reaching the Pukhtitsa Convent in the evening His Holiness kissed the miraculous icon of the Mother of God "Dormition" in the Cathedral of the Dormition. On September 14 he concelebrated Divine Liturgy there with Metropolitan Ioann of Leningrad and Ladoga, Bishop Evgeny of Tambov and Michurinsk and Bishop Lev of Novgorod and Staraya Russa.

After the divine service His Holiness presided at the convent repast attended by the hierarchs who were his concelebrants, the nuns, Chairman of the Kohtla Jarve City Soviet, V. Korb, people's deputies, and representatives of the public. His Holiness the Patriarch addressing those present said: "This is my second visit to the Pukhtitsa Convent since the beginning of my Patriarchal ministry. Twenty-nine years bind me to Estonia which is my lesser homeland. Next year I hope to celebrate with you the centenary of this convent." Then His Holiness told them about the blessing of the hospital attached to the Leningrad theological schools and expressed hope that a charity home would be opened at the Pukhtitsa Convent too.

After the repast His Holiness left for Tallinn.

In the evening at the Aleksandr Nevsky Cathedral in Tallinn the nomination of Archimandrite Kornily Yakobs as Bishop of Tallinn took place. His Holiness was assisted by Metropolitan Tikhon of Helsingfors (Orthodox Church of Finland), Bishops Evgeny of Tambov and Michurinsk, Lev of Novgorod and Staraya Russa, and Viktor of Podolsk.

On September 15 at the St. Aleksandr Nevsky Cathedral in Tallinn, His Holiness, with the hierarchs who took part in the nomination, concelebrated Divine Liturgy and led the consecration of Archimandrite Kornily as Bishop of Tallinn. During the days of His Holiness's visit to the capital of Estonia the divine services there were held in Church Slavonic and Estonian.

On September 16, the 15th Sunday after Pentecost, at the St. Aleksandr Nevsky Cathedral in Tallinn, His Holiness the Patriarch concelebrated Divine Liturgy with Bishops Evgeny of Tambov, Lev of Staraya Russa, and Kornily of Tallinn. Concluding his visit to Estonia he said: "I do not know when God will allow me to come here again to the place, where I was born, where my youth passed, where I served as a hierarch. You will always be near and dear to me and I shall always pray for you."

In the evening His Holiness Patriarch Aleksy II of Moscow and All Russia left Tallinn for Moscow.





*His Holiness, Patriarch Aleksy II of Moscow and All Russia proceeding to the Cathedral of the Protecting Veil, October 14, 1990*

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On September 19 His Holiness the Patriarch celebrated Divine Liturgy in the Church of St. Michael the Archangel in Troparevo.

On September 20 His Holiness officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On September 21, the Feast of the Nativity of the Blessed Virgin, His Holiness the Patriarch celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany.

On September 26, His Holiness officiated at All-Night Vigil in the Epiphany Cathedral together with Metropolitan Vladimir of Rostov and Novocherkassk, Bishops Arseny of Istra and Viktor of Podolsk.

On September 27, the Feast of the Exaltation of the Holy and Life-Giving Cross of Our Lord, His

Holiness the Patriarch concelebrated Divine Liturgy in the Epiphany Cathedral with the hierarchs who officiated at the All-Night Vigil.

On September 23, the Day of Moscow, a patriarchal service was held in the Cathedral of the Dormition of the Moscow Kremlin, for the first time during the last 72 years. His Holiness Patriarch Aleksy concelebrated Divine Liturgy with Metropolitan Yuvenaly of Krutitsy and Kolomna, Metropolitan Pitirim of Volokolamsk and Yuriev; Archbishops—Kirill of Smolensk and Kaliningrad, Nikolai of Nizhny Novgorod and Arzamas, Kliment of Kaluga and Borovsk; Bishops—Vladimir of Tashkent and Central Asia, Evgeny of Tambov and Michurinsk, Arseny of Istra, Viktor of Podolsk and Vikenty of Bendery.

Present during the divine service were A. Lukianov, Chairman of the USSR Supreme Soviet; I. Silaev, Chairman of the RSFSR Council of Ministers



G. Popov, Chairman of the Moscow City Soviet, and people's deputies.

At the end of the service there was a procession which proceeded from the Kremlin through the central streets of the city to the Church of Ascension (Bolshoye Voznesenie) at Nikitskie Vorota recently returned to the believers. His Holiness was met by the Rector, Archpriest Vladimir Divakov, and the Sunday School pupils of this church who offered His Holiness bread and salt. Then a thanksgiving moleben was held after which His Holiness delivered an address:

"Your Eminences, Your Graces, esteemed leaders of our city, esteemed people's deputies, honourable fathers, dear brothers and sisters, seventy-two years have passed since the last Divine Liturgy celebrated by His Holiness Patriarch Tikhon in the Dormition Cathedral of the Moscow Kremlin.

"Since then the Church has suffered tribulations, hardships, and persecution. Only in 1988 the change



in relations between the state and Church began. It could not but happen. The Russian people have lost God, but they never ceased to seek Him. Neither could He abandon a country which so sincerely loved Him in the past. And the thousand years of Christian education of the people could not disappear without a trace. Even the secular culture of the past, founded on Christian values, was a token of the future spiritual rebirth. In early 1930s when Pushkin was returned to official Soviet culture, one thinker of great insight (Georgy Fedotov) remarked that with Pushkin humanism had returned to the Soviet Union. And together with the universal values of humanism, its Christian foundations had come back, and also faith in Christ itself.

"Indeed, thousands of our compatriots can testify today that their path to the Church began with the assimilation of the Christian spirit of the Russian classics.

"The festal procession which has taken place today and which joined the Dormition Cathedral of the Kremlin with the Church of the Ascension connected

*Festal procession from the Moscow Kremlin to the Church of the Ascension*





*Divine Liturgy in the Dormition Cathedral of the Kremlin, September 23, 1990. In the first row (centre): Chairman of the USSR Supreme Soviet A. Lukianov, Chairman of the RSFSR Council of Ministers I. Silaev, Chairman of the Council for Religious Affairs at the USSR Council of Ministers Y. Khristoradnov (left), Chairman of the Moscow City Soviet G. Popov (right)*

in the minds of the people with the name of Pushkin, is a sign of the ties of the Church with Russian culture.

"Today, after a lapse of 70 years, we again have been given access to the Kremlin as a national shrine and prayed in its main temple. The Day of Moscow began with the prayer for Moscow in the heart of Moscow.

"The hope for the rebirth of Moscow and our country is, if the words of St. Paul can be adduced here, hope 'against hope' This hope can be embodied only through spiritual renewal of our life. But this renewal must begin within every man. Each in his own heart must decide and from his heart begin the path to rebirth and renewal. A church is reborn not by its exterior restoration, but by prayer said in it. For seventy-two years the Kremlin cathedrals have stood without prayer in lifeless whitewash, well cared for. I hope you will agree with me, however, that today's divine service in the

Dormition Cathedral meant more for its spiritual rebirth than decades of exterior restoration.

"We thank the leadership and the Moscow Soviet for the return of the Ascension Church in which prayer and service of God will be renewed. That was the purpose for which these majestic monuments—the shrines of our people and the Church—were raised by our ancestors.

"Today two churches—the Dormition Cathedral of the Kremlin and the Church of the Ascension—have felt the first heartbeats of spiritual life being returned to them.

"Whether this life will be upheld depends on us, on our faithfulness to Christ. To Him, our Saviour, we address our prayers, strengthened by the prayers of All the Saints Who Shone Forth in the Land of Russia, the martyrs, and confessors of faith in Christ: 'May the Lord bestow His blessing upon our good works, our spiritual quest and rebirth!'"



## Prima!ial Visit to the Tver Diocese

On September 30 His Holiness Patriarch Aleksy II of Moscow and All Russia visited the Tver Diocese where he concelebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in the village of Gorodnya with Bishop Viktor of Tver and Kashin and Bishop Arseny of Istra. After the Divine Liturgy there was a festal procession.

This year has marked the 600th anniversary of the Church of the Nativity of the Blessed Virgin. Situated on the high bank of the Volga this oldest church in the land of Tver is a gem of Old Russian architecture. Its present rector, Archpriest Aleksy Zlobin, People's Deputy of the RSFSR, exerted much effort to have it restored and repaired. The jubilee solemnities were attended by people's deputies of the USSR and the RSFSR, and by the representatives of the Moscow, Leningrad and Tver authorities.

After the festal procession Bishop Viktor in his address of welcome noted that on that day the entire Tver land, in which a multitude of men pleasing unto God had lived, was rejoicing. Among them is a native of this grace-filled land, Patriarch Iov of Moscow and All Russia, now canonized. Then the rector of the church, Father Aleksy, addressed His Holiness. "It is almost three hundred years since a Patriarch visited the land of Tver," he said. "Thank you, Your Holiness, for the prayers you offered together with us here."

His Holiness the Patriarch cordially thanked Vlady-



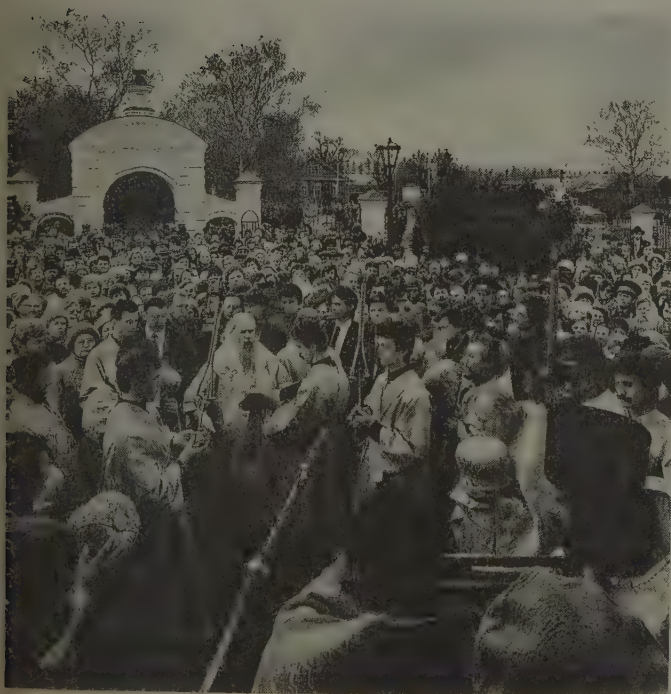
*His Holiness Patriarch Aleksy talking to the parishioners of the Church of the Nativity of the Birth-Giver of God in Gorodnya village*

ka Viktor and the Father Rector for their warm welcome.

"For me too it is a joy to be together with you in the land of Tver, in this church, which is almost as old as the Kulikovo Battle and near which warriors who fought in that battle are buried. We are living through a crucial period. A time favourable for the spiritual and moral growth of the people, but economically and politically difficult for our country. Today we have to overcome intolerance, enmity, and misunderstanding, which we so often encounter. The Christian Church calls everyone to peace, love and good deeds. Guided by the words of Christ the Saviour: *Therefore, all things whatsoever ye would that men should do to you, do ye even so to them* (Mt. 7. 12), we shall sooner overcome the difficulties and trials.

"Let us all together, by common effort, regenerate the spiritual and moral foundations of our society and remember our historical heritage which unites us all," His Holiness said.

Leaving the church His Holiness proceeded to the square in which thousands of people got together—inhabitants of Gorodnya and the surrounding villages and settlements of Radchenko, Redkino and Vido-goshchi. Addressing the people His Holiness remarked that for six centuries the church had been a



*Festal Procession dedicated to the 600th Anniversary of the Church of the Nativity of the Birth-Giver of God in Gorodnya village (Tver Diocese), September 30, 1990*



house of prayer and a school of piety. "For six centuries the people of God brought their joys and sorrows here, received Holy Baptism, and here the Church saw them off upon 'the way of all the earth'... Let us, therefore, see in each other our brothers and sisters," concluded His Holiness.

In the afternoon His Holiness the Patriarch presided at the big reception held in Tver. Speaking at the reception People's Deputy S. Stankevich said: "In evil times, in periods of danger and great tribulations, the people united together for the sake of Russia's prosperity and well-being. It seems to me that such is the time we live in now and our unity is growing. We are indeed standing under one banner and marching along one road. And may God grant that the road lead to prosperity."

The importance of unity was stressed also by His Holiness: "I think the communion we had today both at the divine service and at this table, will also contribute to our unity."

Then His Holiness the Patriarch visited the recently returned Church of the Kazan Icon of the Mother

of God in Tver and gave Archpriest Nikolai Vasechko some practical advice regarding its repair. In a brief speech addressed to the believers His Holiness expressed his belief that soon the church would appear again in all its beauty and grandeur.

In the evening His Holiness Patriarch Aleksy II of Moscow and All Russia left for Moscow.

On October 7, 18th Sunday after Pentecost, His Holiness Patriarch Aleksy II concelebrated Divine Liturgy and blessed the antimensia in the Domestic Chapel of St. Michael the Archangel in Peredelkino (village of Lukino) with Bishop Arseny of Istra.

On the same day in the Trinity Cathedral of the Trinity-St. Sergy Lavra, His Holiness officiated at Little Vespers with the chanting of the Akathistos to St. Sergy of Radonezh; he was assisted by Metropolitans Filaret of Kiev and All the Ukraine; Yuvenaly of Krutitsy and Kolomna; Archbishops Nikolai of Nizhny Novgorod and Arzamas; Aleksandr of Dmitrov; Bishops Arseny of Istra and Vikenty of Bendery.

In the evening at All-Night Vigil in the Trinity Cathedral, His Holiness was assisted by Archbishop

*Moleben in the Trinity St. Sergy Lavra on the feast day of St. Sergy, October 8*







*Participants in the Lavra festivities at the Patriarchal Chambers, October 8, 1990*

Nikolai of Nizhny Novgorod and Arzamas; Bishops Evgeny of Tambov and Michurinsk, Arseny of Istra and Vikenty of Bendery.

On October 8, the Day of Departure of St. Sergy, the Hegumen of Radonezh, His Holiness the Patriarch concelebrated Divine Liturgy in the Dormition Cathedral of the Trinity-St. Sergy Lavra with Metropolitans—Panteleimon of Tirol and Serention (Constantinople Patriarchate), Dionysios of Nubia (Alexandrian Patriarchate), Chrysanthos of Lemesos (Orthodox Church of Cyprus), Leonty of Odessa and Kherson, Mefody of Voronezh and Lipetsk; Archbishops—Kirill of Smolensk and Kaliningrad, Nikolai of Nizhny Novgorod and Arzamas, Simon of Ryazan and Kasimov, Kliment of Kaluga and Borovsk, Sergy of Solnechnogorsk; Bishops—Niphon of Philippopolis (Antiochian Patriarchate), Vladimir of Tashkent and Central Asia, Evgeny of Tambov and Michurinsk, Mark of Argentine and South America, Viktor of Tver and Kashin, Arseny of Istra, Viktor of Podolsk. Taking part in the service were Protopresbyter Matfei Stadnyuk, Protopresbyter Athanasios Gikas (Constantinople

Church), Archimandrite Gavriil (representative of the Patriarch of Bulgaria to the Patriarch of Moscow), and other guests in Holy Orders.

After the Divine Liturgy a moleben to St. Sergy was conducted in the square in front of the Dormition Cathedral.

On October 13, 1990, His Holiness Patriarch Aleksey II officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany together with Bishop Timotheos of Porphyropolis (Jerusalem Patriarchate), Bishop Arseny of Istra and Bishop Viktor of Podolsk.

On October 14, Feast of the Protecting Veil of the Mother of God, divine service was held in the Cathedral of the Protecting Veil (Church of St. Vasily the Blessed) in Red Square, for the first time since 1918. His Holiness concelebrated Divine Liturgy with Archbishop Kirill of Smolensk and Kaliningrad; Bishops—Timotheos of Porphyropolis (Jerusalem Patriarchate), Prokl of Ulyanovsk, and Arseny of Istra. Attending the service in the sanctuary were Archbishop Sergy of Solnechnogorsk and the guests from the Jerusalem, Greek and American Orthodox



*Divine service at the Cathedral of the Protecting Veil  
October 14, 1990*



*His Holiness Patriarch Aleksy II of Moscow and All Russia  
blessing the people from the balcony of the Patriarchal  
Chambers*

Churches. The service was followed by a festal procession after which His Holiness congratulated the faithful on the feast day, blessed the activities of the Union of Orthodox Fraternities and its member, the Orthodox Fellowship of the Protecting Veil of the Mother of God, and called upon the assembly to practice charity.

*People listening to the address of the Patriarch. October  
14, 1990*



*Festal procession around the Cathedral of the Protecting Veil, October 14, 1990*







## Prima!ial Visit to Kiev

On October 28, 1990, His Holiness Patriarch Aleksy II of Moscow and All Russia arrived in the capital of the Ukraine and concelebrated Divine Liturgy in Kiev's Cathedral of St. Sophia with His Beatitude Metropolitan Filaret of Kiev and All the Ukraine; Metropolitans Yuvenaly of Krutitsy and Kolomna; Leonty of Odessa and Kherson; Nikodim of Kharkov and Bogodukhov; Agafangel of Vinnitsa and Bratslav; Archbishops—Antony of Chernigov and Nezhin; Savva of Poltava and Kremenchug; Irinei of Rovno and Ostrog; Iov of Zhitomir and Ovruch; Lazar of Ternopol and Kremenets; Bishops—Nikanor of Sumy and Akhtyrka; Antony of Chernovtsy and Bukovina; Ioanniky of Donetsk and Lugansk; Ioanafan of Pereyaslav-Khmelnytsky; Arseny of Istra; Evfimy of Mukachevo and Uzhgorod; Vasily of Kirovograd and Nikolaev; Varfolomei of Lutsk and Volyn; Nifont of Khmelnytsky and Kamenets-Podolsky; Andrei of Lvov and Drobych; Gleb of Simferopol and the Crimea.

Before the beginning of the Divine Liturgy, His Holiness presented Metropolitan Filaret with the document stating that by the decision taken recently at a meeting in Moscow by the Bishops' Council of the Russian Orthodox Church the Ukrainian Exarchate is granted independence and that thenceforth, in the territory of the republic there will be the Ukrainian Orthodox Church. Her Primate is to be titled "Beatitude".

The joy of the occasion was darkened by the acts which almost ruined the solemnity of the divine service. Hundreds of Rukh members blocked the entrance to the cathedral demanding that the Cathedral of St. Sophia be handed over to the so-called Ukrainian Autocephalous Church, which, as we know, is uncanonical. On behalf of this Church the dissidents prevented the processions arriving from all over the city to the Cathedral of St. Sophia from entering the cathedral square. The Rukh members used force and beat up many of the believers. Hegumenia Antoniia of the St. Florus Convent suffered concussion of the brain. The cross and klobuk were torn off from Archimandrite Sofrony. Cruelly beaten up were Monk Ruf, who had fought in World War II and had suffered for the Faith during the years of stagnation and Hierodeacon Alipy, teacher at the Sunday school, right before the eyes of the children. L. Skorik, a deputy to the Supreme Soviet of the Ukraine was an especially ardent inciter of passions. One of the deputies who had actively taken part in preventing the faithful from conducting the divine service when asked if he believed in God said that he did not but that he hated Communists and considered all the priests of the Russian Orthodox Church to be Communists. "St. Sophia must belong to the autocephalists," the Rukh members demanded peremptorily. But this cathedral is a shrine not only of the Ukrainians, but of Byelorussians and Russians as well.

Cries "Muscovites get out of Kiev!" resounded over the square. It was evident that politics underlay the actions of the Rukh and that it had nothing to do with Faith. If the Rukh comes into power the independent Ukrainian Orthodox Church will most certainly suffer persecution. It is sad that national ambitions lead to conflicts among Christians....

After the divine service His Beatitude Metropolitan Filaret addressed the Orthodox believers. He said among other things: "Despite the machinations of the Devil, the Lord granted us to celebrate Divine Liturgy in this historical and holy place. Today we prayed for the well-being of the Holy Churches of God and for peace throughout the world. We also prayed for our people that they might reject the temptations of the Devil, that the Lord might exhort our people to deeds of the Truth. We appeal to our brothers who have broken off and accepted arbitrary autocephaly 'Come to us, return to Christ!'"

Then His Holiness Patriarch Aleksy delivered an address. "We thank the Lord for the joy of celebrating Divine Liturgy in this for centuries prayed-in temple and we hope that this is only the beginning of services to be held by the Ukrainian Orthodox Church in this shrine which has always belonged to her. We trust that the intolerance which regrettably surrounds us will cease through God's mercy and that the Lord will bless His people with peace. For it is only in peace, mutual understanding and good cooperation that the outstanding issues of our society and the Holy Church can be settled. In today's Gospel lesson we have heard of the sower who went out to sow seeds. It is on diverse soil of the human heart that the seeds of God's Word fall. Grant O God that in our hearts they will bring fruit a hundredfold, the fruit of Christian love, brotherhood and mutual understanding."

In the afternoon there was a big reception which was attended by His Holiness Patriarch Aleksy II, His Beatitude Metropolitan Filaret, members of the clergy and people's deputies. During the reception Metropolitan Filaret delivered a speech in which he emphasized that the mission of the Church was the salvation of human souls from sin and all evil. He said: "Conscience is cleansed during prayer, at divine service. We saw today how the forces of Hell were directed at obstructing the celebration of Divine Liturgy at which the Bloodless Sacrifice is offered for the sins of men. God rules us and evil will be vanquished. For only the good has true being. Christ was crucified for us. This means that the path to the victory of good lies through suffering."

Then His Holiness Patriarch Aleksy made a speech. "Several months ago I visited a number of dioceses of the Ukrainian Orthodox Church, conducted many divine services, and communed with the episcopate, the clergy and the pious laity. I have the brightest memories of those meetings, but even at that



time, especially after the meeting with the clergy of the Pochaev Lavra, I became aware of the desire of the Ukrainian Orthodox Church to solve her internal administration problems independently. The aim of our present arrival was to proclaim the decision of the Bishops' Council to grant independence to the Ukrainian Orthodox Church. And those who demonstrated today did not know what they were doing for we did not come to usurp power in the Ukrainian land. I think the people will come to understand that this is an important day for the Ukraine, that the Ukrainian Orthodox Church, the only canonical Church, will gather together her children in diaspora *and there shall be one fold* (Jn. 10.16)."

After the reception His Holiness Patriarch Aleksy and His Beatitude Metropolitan Filaret met representatives of creative intelligentsia.

His Holiness visited Hegumenia Antoniia at the St. Florus Convent. He presented her with a pectoral cross and bestowed his blessing upon the sisters of the convent.

In the evening His Holiness left Kiev for Moscow.

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On November 1 and 2, 1990, His Holiness Patriarch Aleksy II of Moscow and All Russia presided at the meeting of the Presidium of the Conference of European Churches held at the Monastery of St. Daniel in Moscow.

On November 3, during All-Night Vigil in the Patriarchal Cathedral of the Epiphany, Archimandrite Dimitry Kapalin was nominated Bishop of Tobolsk and Tyumen. Officiating with His Holiness were

Metropolitans—Yuvnaly of Krutitsy and Kolomna; Vladimir of Rostov and Novocherkassk; Mefody of Voronezh and Lipetsk; Archbishop Varnava of Chëboksary and Chuvashia, Bishops—Kliment of Kaluga and Borovsk, Aleksy of Alma-Ata and Kazakhstan; Niphon of Philippopolis (Antiochian Patriarchate); Chrysostomos of Dodona (Alexandrian Patriarchate); Evsey of Kuibyshev and Syzran; Vladimir of Taskent and Central Asia; Viktor of Tver and Kashin; Arseny of Istra, and Viktor of Podolsk.

On November 4, Feast of the Kazan Icon of the Mother of God, during Divine Liturgy at the Patriarchal Cathedral of the Epiphany the consecration of Archimandrite Dimitry as Bishop of Tobolsk and Tyumen took place. His Holiness Patriarch Aleksy concelebrated Divine Liturgy with the hierarchs who had officiated on the eve at All-Night Vigil, and Archbishop Kirill of Smolensk and Kaliningrad.

On November 5, His Holiness officiated at All-Night Vigil in the Church of the Transfiguration in Ordynka Street together with Archbishop Varnava of Chëboksary and Chuvashia; Bishops—Evsey of Kuibyshev and Syzran; Viktor of Tver and Kashin; Arseny of Istra.

On November 6, Feast of the Icon of the Mother of God "Consolation of All the Afflicted", His Holiness the Patriarch concelebrated Divine Liturgy in the Transfiguration Church in Ordynka Street with the hierarchs who had officiated at All-Night Vigil on the eve and Archbishop Nikolai of Orekhovo-Zuevo. After the Liturgy His Holiness congratulated the rector, Archpriest Boris Guznyakov, and the parishioners on the 200th anniversary of the church.

## Vladimir Land Visited for the First Time by a Patriarch of Moscow and All Russia

On November 10, 1990, His Holiness Patriarch Aleksy II of Moscow and All Russia arrived in Vladimir. On the way His Holiness visited the Protecting Veil Church in the city of Pokrov; the Dormition Church in the town of Petushki; the Kazan Icon Church in the town of Lakinsk and the Trinity Church in the village of Vorsha. At the Trinity Church the faithful met His Holiness with icons and flowers to the ringing of ancient bells which were installed in time for his visit. His Holiness wished everyone peace and God's help and bestowed his primatial blessing upon them.

In the evening at the Cathedral Church of the Dormition in Vladimir, during All-Night Vigil, Archimandrite Evlogy Smirnov was nominated Bishop of Vladimir and Suzdal. Officiating together with His Holiness were Archbishops—Simon of Ryazan and Kasimov; Valentin of Korsun; Bishops—Evsey of Kuibyshev and Syzran; Viktor of Podolsk and

Arseny of Istra. Before the service began Archbishop Valentin of Korsun (formerly of Vladimir and Suzdal) presented His Holiness with a Vladimir Icon of the Mother of God.

On November 11, Sunday, His Holiness concelebrated Divine Liturgy in the Dormition Cathedral with the hierarchs who had officiated with him at All-Night Vigil on the eve and Archbishops—Nikolai of Orekhovo-Zuevo and Longin of Düsseldorf; during the service Archimandrite Evlogy was consecrated Bishop of Vladimir and Suzdal. After the Liturgy His Holiness congratulated the faithful on the feast and the appointment of the new archpastor of Vladimir Diocese. He called the parishioners to spiritual perfection and good deeds. "We must set an example of tolerance, mercy and compassion," he said.

In the evening His Holiness left Vladimir for Moscow.



# Metropolitan IOANN of Leningrad and Ladoga

By the decision of His Holiness the Patriarch and the Holy Synod of July 20, 1990, Archbishop Ioann of Kuibyshev and Syzran was designated Metropolitan of Leningrad and Ladoga and permanent member of the Holy Synod.

Metropolitan Ioann (secular name Ivan Snychev) was born on October 9, 1927, in the village of Novaya Mayachka, Kakhovka District, Kherson Region, UkSSR, into a peasant family.

In 1942, after seven years at the secondary school in the city of Sorochinsk, Orenburg Region, he entered a vocational school in Orsk.

In 1944 he was enlisted in the Soviet Army. After World War II he returned to the Chkalov (today Orenburg) Region.

Being religious since childhood he often went to church and in August 1945 was made hypodeacon. On June 7, 1946, he entered the novitiate retaining his own name and on June 9, Archbishop (later metropolitan) Manuil of Chkalov and Buzuluk (Lemeshevsky; † 1968) ordained him hierodeacon and on January 14, 1948, hieromonk.

In 1949 Hieromonk Ioann was enrolled in the second class of the Saratov Theological Seminary and, after finishing it, in 1951 he entered the Leningrad Theological Academy from which he graduated in 1955 with the degree of Candidate of Theology conferred upon him for thesis, "The Spiritual and Moral Aspect of a Russian Hierarch According to the Catalogues of Russian Saints Venerated by the Russian Orthodox Church in the 11th-16th Centuries (before the Patriarchate)". He remained at the academy as a post-graduate student.

On October 8, 1956, he was professed and appointed teacher at the Minsk Theological Seminary.

On October 15, 1957, by an ukase of His Holiness Patriarch Aleksy I he was appointed pri-



vate secretary to Archbishop Manuil of Cheboksary and Chuvashia and made a priest of the cathedral church in Cheboksary.

On September 1, 1959, he was made deputy assistant rector and teacher at the Saratov Theological Seminary.

On September 15, 1960, he was appointed priest-ecclesiarch of the Cathedral Church of the Protecting Veil in Kuibyshev.

On April 2, 1961, he was raised to the rank of hegumen, and on April 25, 1964, to the rank of archimandrite.

On December 12, 1965, he was consecrated Bishop of Syzran, Vicar of the Kuibyshev Diocese, and appointed administrator a.i. of the Kuibyshev and Ulyanovsk dioceses. The consecration was conducted by Metropolitans—Pimen of Krutitsy and Kolomna (later Patriarch of Moscow and All Russia; † 1990), Manuil of

Kuibyshev and Syzran, Archbishops—Aleksy of Tallinn and Estonia (now Patriarch of Moscow and All Russia), Antony of Surozh (now metropolitan); Bishops—Donat of Kaluga and Borovsk († 1979), Filaret of Dmitrov (now Metropolitan of Kiev and All the Ukraine), Pitirim of Volokolamsk (now Metropolitan of Volokolamsk and Yuriev), and Ionafan of Tegel († 1990).

On February 3, 1966, he was awarded the degree of Master of Theology for his dissertation "Church Schisms in the Russian Church in the 1920s and 1930s. Grigoriānsky, Yaroslavsky, Iosiflyānsky, Viktoriānsky, and Others. Their Characteristics and History".

On March 20, 1969, he was made Bishop of Kuibyshev and Syzran; from September 22, 1972, to May 31, 1973, Vladyka Ioann was administrator a.i. of the Cheboksary Diocese; from May 3 to July 25, 1975, administrator a.i. of the Ufa Diocese.

On September 9, 1976, he was elevated to the dignity of archbishop.

On February 11, 1988, the Learned Council of the Leningrad Theological Academy awarded him the degree of Doctor of Church History.

On August 31, 1990, the Learned Council of the Leningrad Theological Academy elected Metropolitan Ioann of Leningrad and Ladoga honorary member of the Leningrad Theological Academy for his archpastoral labours and theological and ecclesio-historical works.

In October 1989, he took part in the international "Dialogue-89" meeting held in Paris as a representative of the Soviet Peace Fund.

Metropolitan Ioann of Leningrad and Ladoga has been awarded the Russian Orthodox Church orders of St. Vladimir, 2nd Class and of St. Sergy, 1st Class.



# Archimandrite GLEB Savin Nominated and Consecrated Bishop of Simferopol and the Crimea

By a decision of His Holiness Patriarch Aleksy II and the Holy Synod of July 20, 1990, Archimandrite Gleb Savin, a cleric of the Donetsk Diocese, was designated Bishop of Simferopol and the Crimea.

The Office of Nomination was conducted on August 1 after an All-Night Vigil in the Kiev Cathedral of St. Vladimir by Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to All the Ukraine, Archbishops Antony of Chernigov and Nezhin and Iov of Zhitomir and Ovruch, and Bishop Ioanniky of Donetsk and Lugansk.

In his speech on the occasion Archimandrite Gleb said, among other things: "It is with great fear and trepidation, but not without reliance on God's grace, which *always healeth that which is infirm*, that I received the decision of His Holiness the Patriarch and the Holy Synod on my appointment bishop of the Church of Christ in that ancient land where the Word of God was preached by Apostle St. Andrew the First-Called, a region famous for so many of its martyrs and holy champions of faith and piety. This region saw the martyrdom of St. Clement, the Bishop of Rome, Sts. Vasily, Efrem, Evgeny, Elpidios, Agafodor, Elevfery and Kapiton and also of Sts. Inna, Pinna and Rimma. This land first heard the preachings of Sts. Cyril and Methodius in native Slavonic and it was there that Grand Prince St. Vladimir Equal to the Apostles was baptized...

"Being aware of the lofty nature of episcopal service, I turn my gaze to my previous life and see with sadness that it falls short of the great ministry I am being called to perform.

"In the words of the Apostle I can only glory in my infirmities and pray that, through your prayers, *the power of Christ may*



*rest upon me* (2 Cor. 12.9). But I firmly trust that nothing takes place without Divine Providence. *Man's goings are of the Lord* (Ps. 37.23; Prov. 20.24).

"All I can say is: My Judge and Lord Who Knowest the hearts of all men, Thou seeest and knowest all which sustains and preoccupies my heart. Thou knowest the height of my aspirations and the depth of my falls...

"All through my life as a monk Our Lord the Provider humbled me by many a sorrow and ailment, leading me to a deep realization of my personal shortcomings, while also teaching me to receive through prayer the grace-bestowing help of the Holy Spirit.

"Being fully aware of the lofty nature of the service placed upon me, and also of my unworthiness, I still say to you that I accept the high rank of a bishop and say nothing to the contrary. I thank

the Lord Who willed to call me, a sinner, by His grace to this great ministry...

"I thank from all my heart His Holiness the Patriarch, the Holy Synod and the archpastors wise-in-God for the honour and the trust shown to me...

"I beseech you, archpastors wise-in-God, fathers and teachers of piety, to offer prayers for my unworthiness to the Chief Shepherd, our Lord Jesus Christ, that He might send down upon me the Holy Spirit Who will fortify me in body and spirit for the lofty episcopal service to the glory of God and to the good of Holy Orthodoxy and our Motherland. Amen."

Archimandrite Gleb was consecrated Bishop of Simferopol and the Crimea on August 2, 1990, the Feast of St. Elijah the Prophet of God, during Divine Liturgy at the St. Vladimir Cathedral in Kiev by the hierarchs who had taken part in his nomination.

After the Liturgy, handing the crozier to the newly-consecrated Bishop Gleb, Metropolitan Filaret said in part:

"Your Grace Bishop Gleb, beloved brother in Christ,

"Today you have been elevated to episcopal rank at Divine Liturgy through the power and action of the Holy Spirit and by the laying on of hands of archpastors in order *to feed the church of God, which he hath purchased with his own blood* (Acts 20.28)...

"It has always been difficult to rule over people, but it is especially hard to bear the episcopal cross today that schismatic autocephalists have appeared in the Church in the Ukraine and when our flock is suffering from the violence of the Uniates. Today it befits us to remember the admonitions of St. Paul to his disciple Timothy: *Fight the good fight of faith* (1 Tim. 6.12);



*endure hardness, as a good soldier of Jesus Christ (2 Tim. 2.3)....*

"We now greet you, our fellow servant, in your new and lofty service of the Church of God and we trust that through the prayers of the Church of Christ you will be given fresh strength to accomplish the exploit of episcopal service.

"So, take this crozier as a visible sign of episcopal service and from the grace given you bestow God's blessing upon the faithful who have

prayed together with us during your consecration."

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Archimandrite Gleb (secular name Georgy Savin) was born on January 2, 1945 into the family of an office worker in the village of Hizove, Gomel Region.

After secondary school he fulfilled the obedience of sacristan and psalm reader. In 1965 he was enrolled in the Moscow Theological Seminary, and in 1969, in the Moscow Theological Aca-

demy from which he graduated in 1973 with a degree of Candidate of Theology.

When still a student, in 1971, he joined the brethren of the Trinity-St. Sergy Lavra and took monastic vows on December 21. On February 15, 1972, he was ordained hierodeacon and on February 27, 1973, hieromonk.

From 1976 he served as a cleric of the Donetsk Diocese and lectured at the Odessa Theological Seminary. He was awarded the Order of St. Sergy of Radonezh, 3rd Class, and a Patriarchal Citation.

## Archimandrite MANUIL Pavlov Nominated and Consecrated Bishop of Petrozavodsk and Olonets

By a decision of His Holiness Patriarch Aleksy II and the Holy Synod of July 20, 1990, Archimandrite Manuil Pavlov, Rector of the Cathedral of the Exaltation of the Holy Cross in Petrozavodsk, was designated Bishop of Petrozavodsk and Olonets.

The Office of Nomination was conducted on August 13, 1990, in the Petrozavodsk Cathedral of the Exaltation of the Holy Cross, by His Holiness the Patriarch with Metropolitan Ioann of Leningrad and Ladoga, Archbishops Yuvenaly of Kursk and Belgorod and Longin of Düsseldorf, Bishops Prokl of Ulyanovsk and Melekes, Lev of Novgorod and Staraya Russa, Aleksandr of Kostroma and Galich, Arseny of Istra and Viktor of Podolsk.

During the nomination Archimandrite Manuil said, among other things: "After a break of more than four decades the Olonets See, the northern land of Karelia, which brought up many a saint of God and which has almost been turned into a barren wilderness, is now being reborn. As the Lord would have it, out of its nearly 600 churches only four were still functioning by the beginning of the past decade. But the Lord did not



withdrew His grace from this land cultivated in the past by the prayers and labours of Sts. Sergy and German of Valaam, Aleksandr of the Svir and Elisey of Sumy, before whose holy relics we are standing today, and many more ascetics of Karelia. The time has come for a spiritual resurgence of this Bethany of the North,

but, as the Scripture says, *The harvest truly is plenteous, but the labourers are few (Mt. 9. 37).*

"I realize therefore that, as St. Paul said, a Bishop should be not only blameless ... vigilant of good behaviour but also must take care of the church of God (1 Tim. 3. 2-5); holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince (Tit. 1. 9) his flock...

"Being aware of my own weakness, I pin my hopes upon God's help and the intercession of his All-Pure Mother, Who takes special care of the monkhood. At this crucial point in my life, I turn for help in prayer to all the patron saints of the land of Olonets and supplicate them that they may not deny their earthly homeland their prayers and intercession before the throne of the Almighty.

"I also beseech Your Holiness and you, archpastors wise-in-God, that you pray for my unworthiness so that through the laying on of your hands *the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus (1 Tim. 1. 14).* Amen."

The consecration of the new Bishop of Petrozavodsk and





Olonec was conducted by His Holiness Patriarch Aleksy II and the archpastors, who had officiated at the nomination, at the same cathedral in Petrozavodsk on August 14, 1990.

At the presentation of the crozier to the newly consecrated bishop His Holiness Patriarch Aleksy said:

"Your Grace Bishop Manuil, our beloved brother and fellow worker in the Lord,

"By the prayers of the Holy Church and the laying on of our hands and through the act of grace of the Holy Spirit your Pentecost has been accomplished. Under the vaults of this holy temple dedicated to the Holy and Life-Giving Cross of the Lord you have received at the altar of God the particular grace which makes you bishop of the Russian Orthodox Church. You have crossed the line beyond which you begin a new life, not just for yourself, but for others, a life of daily standing before God and of bearing your archpastoral cross to the point of self-sacrifice.

"From now on all your cares, strivings, concerns, joys and sorrows, feasts and weekdays will be part of your episcopal service.

"Today you are standing here before the Lord, ourselves and the people of God, filled with the grace of the Holy Spirit, at the very beginning of a new journey unknown to you. When you confessed to us your weakness yesterday you asked: 'Will it be possible?' Today I can answer your question and say: The Lord has called you to this great and responsible ministry, He has helped you pass through the purifying and transforming flames of the grace of the Holy Spirit, and He will help you to bear your cross. Have firm faith in it and you will never have cause to be

ashamed. Have faith, and you will learn from your own experience the power of the bold words of St. Paul: *I can do all things through Christ which strengtheneth me* (Phil. 4. 13).

"Contemplating over your future ministry, one can say with confidence even now that it will not be easy. It will not be easy because it is always difficult to be a disciple of Christ, because one has to follow Christ not only to Mount Tabor, but all the way to Golgotha. It will not be easy because, as Apostolic Canon 39 says: 'People of God are entrusted to the bishop and he will answer for their souls.' Is it easy to be responsible for hundreds and thousands of human souls? From your own experience of pastoral service you know how difficult it is.

"Your service will not be easy also because people expect today all clerics in general and archpastors in particular not merely to administer the Holy Sacraments and conduct divine services, deliver good sermons and say kind words; they expect concrete solutions in dealing with many problems, concrete acts of love and charity, sincere, and not just formal compassion, active involvement in their life and destiny.

"By the grace of God you are being appointed to serve in a diocese of our Mother Church which is just being reopened now. You will have to revive diocesan life in Karelia and, believe me, this will not be easy. For too long a time our parishioners and we ourselves have been living a life of spiritual placidity. This is the source of many of our problems. Today, right now, we must become fully aware of this sorrowful state of things and get down to the work of reviving the truly Christian values, traditions, culture and ethics. You will shoulder the responsibility for building-up diocesan life, for gathering the pastors and the flock to Lord's Supper, for the spiritual aspect of the diocese entrusted to you.

"Try and do this as best as you can and remember one, probably the main, thing of all: whatever you do, do it with love, for without it everything becomes futile and meaningless. Check your actions against the words of St. Paul: *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries,*



and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing (1 Cor. 13. 1-3).

"Indeed, without love, service to either God or people will be of no avail. Only an archpastor with a loving heart can reconcile enemies, feed the hungry, take care of the needy, forgotten and forlorn. No fine words or pleasant manners, promises or good intentions can make up for love. It manifests itself simply and visibly. *Charity suffereth long, and is kind, charity envieth not; charity vaunteth not itself, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things* (1 Cor. 13. 4-7). May God grant that your archpastoral service be of just this kind—full of love.

"Our people are tired of despotism, domination and leadership, of men obsessed with the lust for authority, wealth and fame. So try and turn your spiritual gaze more often to the meek face of the Chief Shepherd Christ Who calls: *Take my yoke upon you, and learn of me; for I am meek and lowly in heart* (Mt. 11. 29).

"Nurture in your heart an active love of God and fellow men, be not afraid to come out firmly and boldly against things that interfere in any way with the work of salvation of the flock entrusted to you. Therefore *these things speak and exhort, and rebuke with all authority. Let no man despise thee* (Tit. 2.15).

Displaying care for the temples of God, pay particular attention to newly established parishes. This work is already underway and it should be promoted. Recently, the relics of St. Elisey

of Sumy whose ascetic acts took place within the confines of your diocese were returned to the Church. We regard this as a good omen and an act of Divine Providence concerning the land of Karelia. This is also an example of good relations between the Church and civil authorities.

"You already have some experience as People's Deputy of your republic and have certain achievements in this respect. Try and do all you can to make the Orthodox of the Olonets Diocese fully equal citizens of the republic, see that its churches and parishes prosper, moral standards are restored and charity is encouraged.

"We know that on your initiative a canteen for the needy has been opened at this church. May the Lord give His blessing to this laudable beginning and may replenish your strength for works of love not in word, neither in tongue; but in deed and in truth (1 Jn. 3. 18).

"And there is yet another very important pastoral duty of which you have to be reminded today. This is starting Sunday church schools in the diocese. Without religious schooling we shall not be able to teach people to live as Christians should, *endeavouring to keep the unity of the Spirit in the bond of peace* (Eph. 4. 3). Comprehensive Christian enlightenment—this is the way of moulding active, creative and conscientious members of the Body of Christ. A bishop should be concerned with the future of the Church, and this future is being moulded today. Therefore, while paying proper attention to the problems of pastors and laymen, do not forget about children. They will be happy to see your archpastoral involvement in their life.

"And, finally, there is perhaps one more thing that should be mentioned. Do not hasten to try and deal with hard and complicated problems by relying on your archpastoral authority alone. Exercise patience, discretion and

circumspection. Guide yourself by the following remarkable words of Bishop Cyprian of Carthage: 'Right from the start of my episcopal service I made it a rule to do nothing at my own discretion, without seeking the advice of presbyters and the consent of the people.' It is in this unity that the will of God is revealed in the life of the Church. The conciliar principle (sobornost) has to be revived in the life of the Church in every way and at all levels.

"May all your service be the implementation and fulfilment of the will of the Lord, for His greater glory!

"And now take this crozier as a symbol of the power of God and support in your service, ascend the cathedra and from the grace given to you this day call down God's blessing upon the flock and this congregation who have together with us participated in your episcopal consecration with a heartfelt prayer."

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Bishop Manuil (secular name Vitaly Pavlov) was born on October 26, 1950, in Leningrad. In 1974 he finished the Leningrad Theological Seminary and in 1979 graduated from the Leningrad Theological Academy. On January 1, 1976, he took monastic vows, on January 4, was ordained hierodeacon and on January 7, hieromonk. In 1976-1977 he served as a cleric of the Leningrad Church of St. Nicholas and the Epiphany. In 1977-1978 he studied at the Ecumenical Institute in Bossey, Switzerland. From 1978 to 1980 he lectured at the Leningrad Theological Seminary. In 1980-1982 and from June 1987 he held the post of Superintendent Dean of the churches of the Olonets Diocese and was the rector of the Petrozavodsk Church of the Exaltation of the Holy Cross. From 1982 to 1985 he was the Secretary to the Leningrad Diocesan Administration. In 1985-1986 he held the post of Acting Rector of the Leningrad Theological Academy and Seminary. From 1986 to 1987 he was Rector of the Church of the Tikhvin Icon of the Mother of God in Tikhvin.



# Through the Doors of the Church— to Regeneration of the Soul

## Meditations of a Pastor

In post-revolutionary years thousands of churches and hundreds of monasteries, nearly all theological schools and charitable institutions were destroyed: thousands upon thousands of priests and monks were shot or tortured to death in prisons. Peace, love, conscience, shame, respect for one another, for labour and for surrounding nature disappeared from our life together with trampled-down faith. People plunged into the slough of immorality: crime, suicides, fornication and other sins grew violently in recent decades.

There are no sinless people. But our Lord God, who loves children created in His image and after His likeness, tirelessly invites us to His spiritual nursing-home—the Church.

In God's temple the soul of an Orthodox Christian is filled with living faith, firm hope and inexhaustible love of God because this is the place of sincere prayer and profound spiritual uplift. Man's road to God lies through the temple and its shrines. All other structures on earth are built for people while churches are created in God's honour and glory. Such designation raises God's temple over all other earthly structures just as much as the heavenly, the eternal, surpasses the mortal and the corruptible.

The one who prays in the church finds the joy of communion with God, and saints and people close to him spiritually, including those who have departed to the other world...

In Izhevsk, where before the revolution the population was ten times less numerous while the number of churches and chapels was almost ten times more than it is now, services were conducted until recently only in two small churches one of which (of the Holy Trinity) was a cathedral church. These churches could not house all those willing to attend divine services, especially on the days of great feasts—Easter, Christmas, Pentecost...

The St. Aleksandr Nevsky Cathedral was built in 1820-1823 by S. Dudin who worked under the guidance of his teacher, A. Zakharov, a prominent Russian architect, and used as a model the St. Andrew Cathedral in Kronshtadt. In post-revolutionary years this architectural gem of Izhevsk was turned into a cinema. The classical porticos, semi-circular altar apse and wall proportions of the cathedral are distinguished by the severity of style and by harmony. The multi-storey bell-tower topped with a high spire was magnificent. Two rows of columns led from the western porch to the centre of the temple crowned with an eight-window drum and a cupola. Four evangelists were depicted full-length on pendentives and two angels against blue background—in the cupola. Wall-paintings were done by V. Albychev, a



*Cathedral of St. Aleksandr Nevsky in Izhevsk. Early 1920th photo*

graduate of the Academy of Arts. The main altar of the cathedral was consecrated in 1824; the right chapel, of St. Catherine the Great Martyr, and the left one, of the Kazan Icon of the Mother of God, were consecrated respectively in 1839 and 1843.

The noble decore of its interior, splendid acoustics, inspired sermons and its wonderful choir attracted to the Cathedral thousands of worshippers from Izhevsk and near-by villages.

Unfortunately all this refers to the past. The sanctuary, the Holy Doors, iconostasis, all sacred utensils were irretrievably lost or desecrated. The bell-tower and cupolas were dismantled as far back as the 1930s; a cafe was arranged within the altar apse. The garden around the Cathedral is overgrown with weeds and, in summer, it becomes a "place of rest" for the homeless.



The townspeople have never remained indifferent to the fate of the Cathedral. It is not worth repeating once again how difficult it was to raise the question of its restoration five or six years ago... The revival of church life throughout the country in the last two years awakened the believers and imbued them with the determination to secure the realization of their legitimate rights.

Galina Agafonova, the wife of a cathedral priest, says:

"One of our parishioners once told me: 'Mother, don't you think we should start petitioning for the restoration of the St. Aleksandr Nevsky Cathedral?' No sooner said than done. We gathered a church council of twenty, elected a churchwarden, wrote an application and went to a commissioner. The latter was, of course, against our idea. 'Where shall we move the cinema?' he enquired and, without saying anything definite, directed us to the City Executive Committee. For nearly a month we made the rounds of various offices but all in vain. Then we wrote a letter to the CPSU Central Committee, to Mikhail Gorbachev personally. The reply to our letter was sent to the Council of Ministers of the Udmurtian ASSR and they promised to examine the question. However, no concrete decision was adopted. After that we resorted to an extreme action: together with the Civil Initiative organization we started picketing the session of the Republic's Supreme Soviet. Tarannikov, Chairman of the City Executive Committee, rushed to us and began shouting at me: 'What are you doing here? Why do you make people stand here freezing?' To this I replied: 'It is you who make us stand here because you refuse to give us premises for prayer!'"

The republican press took part in the discussion concerning the future of the Cathedral.

Ye. Shumilov, an art critic, wrote in the newspaper *Udmurtinskaya Pravda*: "I believe that, for the first time after decades of Stalin's tyranny and Brezhnev's stagnation with their extremes of 'militant' atheism, there appears a favourable opportunity to combine efforts of the Orthodox Church with those of the government bodies. Surely they will be able to reach agreement on common, mutually advantageous utilization of the St. Aleksandr Nevsky Cathedral for church services, for concerts of religious music and as museum and educational centre."

However, replying to Ye. Shumilov, Z. Botkina, Deputy Chairman of Udmurtia's Council of Ministers, wrote an article for the same newspaper:

"...The opinion about the transfer of the church building to the believers is not unanimous. Part of the population is against such a decision; many people speak in favour of restoring it as an architectural monument which would adorn the town and be used as an educational centre."

For a long time yet believers had to haunt the official thresholds. At last, by the decision of the UASSR Council of Ministers of February 12, 1990, the Cathedral was transferred to the Orthodox community from July 1, 1990! On July 5, 1990, I, the ruling Bishop of the Izhevsk Diocese, conducted a thanksgiving moleben with the blessing of the water at the walls of the old temple, in front of the icon of Christ the Saviour, the Kazan icon of the Mother of God and of the icon of the Orthodox Prince St. Aleksandr Nevsky.

The Izhevsk Diocese is now confronted with extremely complicated restoration-and-repair works requiring great financial expenditure. In addition to that it is necessary to produce church utensils, literature and icons, and to find priests...

The temple is being revived. Will society revive as well?

The clergy of the Izhevsk Diocese lends a helping hand to society. Meetings of clergymen outside the temple with secular audiences are no longer a rare occurrence. More and more often the voice of Christians is heard in republican mass media. However, genuine spiritual renovation, real changes in the life of society will be effected only after the union with the Church, communion with God, becomes the permanent requirement of man.

Let us open our hearts to the voice of God calling us to the Church, and then people who enter the temple even by chance will leave it renovated. Let our suffering countrymen corroborate the words of St. John Chrysostom who said that the Church is more perfect than Noah's ark for the ark received animals and preserved them as animals whereas the Church receives animals and transforms them!

*Bishop PALLADY of Izhevsk and Udmurtia*

## Revival of the Zadonsk Monastery

St. Tikhon of Voronezh, the Zadonsk miracle-worker, is one of the most revered Russian saints. It is not surprising, therefore, that in 1990, for the first time after many years, his feast day, August 26, was again celebrated at the Zadonsk Monastery. Metropolitan Mefody of Voronezh and Lipetsk and Archbishop Pimen of Saratov and Volgograd, in the presence of the assembled clergy and many pilgrims, celebrated the first Divine Liturgy at the Monastery's

Cathedral of the Meeting of the Vladimir Icon of the Mother of God.

The city hospital and a fruit cannery still occupy the cell blocks, the Church of the Nativity of the Blessed Virgin and the remainder of the belfry. But henceforth the cloister's fraternity, so far consisting of four monks, is to conduct daily services.

In the years of devastation the Cathedral, built by K. Ton in 1845 to 1853, lost all of its frescoes. Only



one has survived—the image of the Saviour, His hand raised in a blessing, in the middle of the altar apse. “This detail of the murals, miraculously preserved in the middle of the darkened stucco,” Archbishop Pimen said in his sermon, reminds us, as it were, that the Lord does not abandon us in His Providence, even in the hardest and grimmest times. Our prayers have been heard: thousands of churches have been re-opened in this country. But this temple, sanctified by the asceticism of St. Tikhon, is a special one.”

St. Tikhon (secular name, Timofei) was born into a sacristan's family, a very poor one, in the village of Korotsk, Novgorod Diocese, in 1724. As a child, Timofei hired himself out to dig the beds of their better-off neighbours.

At the age of thirteen he was enrolled at the Theological School at the Novgorod hierarch's house, and in 1740 he was granted a government scholarship at the Novgorod Seminary. He graduated with honours and thereupon taught Greek, later rhetoric and philosophy, at the Seminary.

In 1758 he took monastic vows and was appointed prefect of the Seminary. A year later he was raised to the dignity of archimandrite and made Father Superior of the Zheltikovo, and later of the Otroch Monastery, in the Tver Diocese.

Many episodes in St. Tikhon's earthly life show that he belonged to God's chosen ones. At Easter, in 1761, he was to be transferred to the Trinity-St. Sergy Lavra. At about this time, lots were drawn in St. Petersburg to elect a new Vicar Bishop for Novgorod, and three times in a row Tikhon's lot, one in eight, was drawn. On the same day, Bishop Afanasy of Tver inadvertently remembered Tikhon in his prayers as a bishop at the prothesis during the Cherubical Hymn. In May 1761 Tikhon, the future saint, was consecrated Bishop of Keksgolm and Ladoga.

In 1763 he was put in charge of the Voronezh Diocese. Within four and half years, his sermons, his episcopal guidance, his profound writings and the opening of a seminary (1765) won him the affection of the people and wide renown.

In 1767 poor health compelled Bishop Tikhon to retire. He withdrew to the Tolshevo Monastery and two years later moved to the Zadonsk Monastery of the Mother of God. It was there that he wrote his best-known works: *Spiritual Treasure Gathered in the World* (1770) and *On True Christianity* (1776).

The bishop led a very strict monastic life. His associates marvelled at his humility and his love of God and people.

On one occasion, a “God's fool” hit him hard in the face, saying: “Don't be so sophisticated!” Far from bearing him a grudge, St. Tikhon humbly fed the man and looked after him several years.

While painstakingly abiding by the Church Rule himself, he was very lenient towards others. Once during Lent he saw a guest in a schemamonk's cell. There was a plate of fish on the desk. The two friends were taken aback, but the saint said: “Never mind.



*Metropolitan Mefody and Archbishop Pimen celebrating Divine Liturgy*

I know you. Love is above fasting.” He even had a taste of the fish himself.

Tikhon's feats of self-abnegation and love enabled him to contemplate the Lord God and foresee the future. He predicted Russia's victory over Napoleon and, like many saints, knew the day of his death in advance. He died on August 13, 1783, aged 58, and was canonized in 1861.

After the 1917 revolution, when Zadonsk became part of the Orel Region, the saint's relics were confiscated and turned over to the Orel museum of local history. During the Great Patriotic War they were restored to the Church, and subsequently preserved at the Orel Epiphany Cathedral. In the early sixties the cathedral was closed, and the relics confiscated again.

They were returned to the Church in 1988, when Russia celebrated the millennium of her Baptism, and are now preserved at the Orel Cathedral of the Akhtyrka Icon of the Mother of God.

The Zadonsk Monastery of the Mother of God,





*In the sanctuary of the cathedral at the Zadonsk Convent of the Mother of God*

where St. Tikhon spent fourteen years, was founded in the seventeenth century. At the beginning of this century it had six stone churches, a belfry, an almshouse, a hospital, a chemist's, a candle-making shop and a parish school. There were about 150 monks and postulants.

Today the Voronezh Diocese is grappling with the complicated task of restoring the cloister. The project is handled by the diocese's own building company. Metropolitan Mefody says:

"More than a hundred workers are permanently employed at the monastery. We have carving, joiner's and metal workshops, and a smithy of our own. With my experience of work at the Economic Management of the Moscow Patriarchate and my education, both theological and technical, I knew from the outset that the diocese needed a building organization of its own. Otherwise the work on the 45 new churches (there are 120 all told in the diocese at present) and

the two monasteries would have taken far too long. The second cloister returned to us, the Akatov Convent of St. Aleksey, founded in 1620, was dedicated to St. Aleksey of Moscow. It is situated next to the premises of the diocesan administration. Restoration work at the convent is drawing to an end. A community of sisters has been put up there."

As recently as a few years ago, Voronezh University had a Department of Scientific Atheism, the only one in this country. It was not an uncommon thing for its students, His Eminence Mefody says, to plant themselves next to the shroud on Holy Friday and count the worshippers, or even enquire them about the "motives" for their presence. Today, seeing the crowds of worshippers filling the newly opened churches and thronging the Zadonsk Monastery on St. Tikhon's feast day, one can confidently say: godlessness has failed to strike root in this ancient country.

A. IVANOV



## “May His Name Never Be Forgotten...”

(For the 600th Anniversary of the Demise of St. Sergy of Radonezh)

When entering the Lavra through the Holy Gate, a believer will make a sign of the cross more than once. Looking at him from the inner walls of the gate are the faces of Schemamonk Kirill and Shemanun Maria—locally venerated saints who were the parents of St. Sergy of Radonezh. Mounted on the left and right sides of the gateway are memorial cast-iron wall tablets. They were cast in 1910 in commemoration of the 300th anniversary of breaking the 16-month siege of the fortress during the Polish-Lithuanian invasion. On one of them is a text giving the number of the defenders and the names of the leaders of the defence and on the other, a description of the principal events of the siege.

The pilgrim will then proceed through a small courtyard between the Krasnaya (Beautiful) Tower and the Church of St. John the Baptist and find himself under the vaults of a second arch. He will let his glance rest upon the paintings on the walls of the arch illustrating the *Life* of St. Sergy. The paintings depict major events of the 14th century—the century of the formation of the Moscow state and the foundation of the Trinity Monastery.

Sergy came here together with his brother, Stefan, when he was still a youth by the name of Varfolomei (St. Sergy's secular name). They used to live in Radonezh. It was 11 kilometres to the north-east of Radonezh that they found a quiet hill, which was already then known as Makovets Hill. As is shown in the painting, everything began with putting up a cross and building a kellion and then a church in honour of the Life-Giving Trinity.

Stefan, however, did not stand the trials and left the hermitage. Sergy alone continued the feat of hermitic life.

In two or three years, more and more talk about the young hermit began to circulate in Radonezh and neighbouring villages. Pakhomiy Logofet, the compiler of a concise *Life* of St. Sergy, wrote: “Some people spoke of his strict abstinence, industry and other feats, others were surprised at his simplicity and mildness, still others told about his power over evil spirits, and there were some who stood in awe of his marvellous humility and spiritual purity.”

People began streaming in to the hermit, some of them for the sake of speaking with him and others, burning with a desire to share with him the hardships of monastic life. It was not at once that St. Sergy accepted them and he always began with asking them questions about their readiness to live far from populated places and warned them that hunger, thirst and other hardships awaited them.

“We will endure everything,” said the newcomers, “only do not banish us from this beloved place.” Then St. Sergy accepted them, giving them his precepts

as he did. By universal acknowledgement, the newcomers became the first disciples of the ascetic.

Who were they, the first people to settle on Makovets Hill? The names of some of them are to be found in historical sources. Thus, Vasily, nicknamed Sukhoi, came from the upper reaches of the Dubna River. It was not for long, however, that he lived here, for he was already in his declining years. Iakov Yakuta, of humble birth, a tiller, fulfilled the obedience of messenger or, as we would put it today, maintaining communication with the outside world. Just as St. Sergy himself, he only travelled on foot and in winter, on short skis through untrodden dense forests and boundless snow-covered plains. He had to walk not only to the capital, Moscow, but also to other old Russian cities. Among the newcomers were also Onisim, a deacon, and Yelisei, his son, both of them fellow-villagers of St. Sergy. Onisim is mentioned in the *Life* in connection with the story of the removal of St. Sergy's parents from the land of Rostov into the land of Radonezh. Twelve kellia—as many as there were monks—were built. They were surrounded with a stockade and now neither a beast nor a stranger could any longer enter the cloister unexpectedly. Besides, one of the monks fulfilled the obedience of gatekeeper. For a while, this was the duty of Onisim, who lived next to the entrance to the monastery.

What the cloister looked like at the time is vividly represented in the wall painting inside the arch by the outstanding painter Mikhail Nesterov, who devoted several decades of his life to the theme of St. Sergy. Anyone who might have come to the monastery then would have seen what the artist showed in his work—a dense forest all around with branches of age-old trees overhanging the kellia. Quite a few stumps of trees were not yet stubbed up, but there already was a kitchen garden where vegetables were grown for the scanty diet of the hermits. Peace and quiet reigned supreme over the cloister and was only broken by the rustle of leaves, the singing of birds and the growl of beasts passing by.

Hegumen Mitrofan, who had come here from the Khotkovo Cloister of the Protecting Veil, lived here for a brief spell of time. He officiated at the ceremony of taking the vows by Sergy, who hoped that Hegumen Mitrofan would undertake the guidance of the Trinity Monastery. Death, however, cut short the hegumen's earthly life.

Historical sources offer an account of the coming to the cloister of Archimandrite Simon from Smolensk in 1357. He enjoyed honour and respect there, yet he joined the brethren of the Trinity Monastery, having heard of the feats performed by the founder of the hermitage. He took farewell of his friends, left his home parts and came to the land of Radonezh.



An imposing Trinity Church to replace the old one was built in the cloister with the money which he donated to the monastery. People said about the new church that it was "seen from everywhere like a mirror".

Other monks who resided in the monastery in the days of St. Sergy included Isaaky, who took a vow of silence and who is mentioned in historical sources as Isaaky the Silent, and Ilia, a kind and obedient starets, who fulfilled the obedience of cellarer. And the ecclesiarch Simon was commended by St. Sergy himself for his virtues.

The painting *The Arrival of Dimitry Donskoi at the Monastery Before the Battle of Kulikovo* brings to mind two more famous brethren of the Trinity Cloister. Many of the monastery brethren never left it and it was here that they were finally laid to rest. Others, however, were scattered by fate all over great Rus. Two famous monks, Oslabya, formerly known in the world as Andrei, a boyar of Lyubech, and Peresvet, formerly Alexander, a boyar of Bryansk, lie buried in the Church of the Nativity of the Blessed Virgin in Staroye Simonovo in Moscow. Before taking the vows, they won fame for their feats of arms, having shown themselves brave and valiant men. Prince Dimitry knew and remembered about their great strength. It was not accidental that he asked St. Sergy to send them together with the Russian troops to the Kulikovo Plain. The hegumen could not refuse the great prince's request. But it was schemas—garments embroidered with representations of the Orthodox cross—and not helmets and armour that St. Sergy vested on their heads and shoulders. And, according to *The Trinity Monastery's Paterikon*, when presenting the warrior monks to the prince, the hegumen of the monastery said: "This, my children, is an incorruptible armour for you, and may it serve you in place of battle shields and helmets." Addressing the prince, he said: "I give you, beloved prince, my friends and obedientiaries and your chosen ones." And then, concluding his injunctions to the monks, he added: "Peace be with you, beloved in Christ brethren! Take courage as it befits valiant warriors of Christ! The time of your redemption has come."

And then came the day—September 8, 1380. Before the battle, a warrior of great size by the name of Chelubei rode out of the ranks on the side of the Golden Horde. Our sources compare him with the Biblical giant Goliath. On the side of the Russian troops Schemamonk Peresvet, wearing the same monastic garb and carrying a heavy lance, came forward. Their single combat lasted but a few moments. Both of them fell dead on the ground at the same instant. And then the Battle of Kulikovo broke out. Thousands of Russians were killed in that battle. Oslabya stayed alive and later on he carried out a number of tasks assigned to him by the hierarchy and travelled to Constantinople.

A few steps from the Holy Gate is the Lavra's office. It is a small single-storey 19th-century

building decorated with ornamental bricks. Formerly it housed a bookshop. Today the head of the office and his assistants meet guests. It is here that tours of the Lavra's sights and memorial places begin.

In the office I was to meet with the Lavra's monk Archimandrite Pankraty, fulfilling the obedience of head of the *Troitskaya biblioteka* (Trinity Monastery's Library) editorial board. We soon entered into a conversation about eternal spiritual values, about our fellow countryman and a great patriot, St. Sergy of Radonezh, and about the significance of the Lavra which he had founded.

...The Lavra is the spiritual centre of the Russian Orthodox Church and it is undoubtedly the greatest and singular cultural and historical monument of world significance demanding our special attention and extremely careful treatment, says Father Pankraty. The Lavra keeps priceless donations—the finest achievements of Russian architecture, icon-painting and applied art combined here to form an inimitable whole.

At the Lavra, the liturgical essence of Russian church art and its unworldly tenor are expressed particularly vividly. Finding himself here in close proximity to the spiritual sources and fundamental principles of Russian culture, our contemporary has the opportunity to be initiated into the greatest achievements of culture and spirituality in all their fullness and harmony. Here everything is filled with Divine Grace bringing us closer to the empyrean, when the purpose of culture is revealed and its supreme meaning realized.

You are asking me a question about the significance of the Lavra. It is a general question. I will try to elucidate it by means of particulars.

Take the Icon of the Life-Giving Trinity by St. Andrei Rublev as an example. When seeing this sacred object in a graceless museum setting, we will never be able to come close to a true perception of the revelation disclosed to St. Sergy and brilliantly embodied by St. Andrei. But if an icon is to be perceived as a window opened on the empyrean, as a source of revelation and knowledge of God, as a bearer of Divine Grace purifying us, curing us and bringing us nearer to the Creator, then, figuratively speaking, a "museum" icon is a closed window, a dried-up source no longer producing any miracles. Father Pavel Florensky even said that, whereas in a church we stand face to face with the empyrean, "what we see in a museum is not icons, but their caricatures." As a matter of fact, we are deprived of an opportunity to see the Trinity even as a museum piece. It is unthinkable to imagine the *Sistine Madonna* or *La Gioconda* being kept in museum depositories, whereas the Trinity and other masterpieces of Russian icon-painting have been concealed from the people for many years—at best, out of bureaucrats' thoughtlessness. Isn't it about time to return this greatest sacred possession of our people to its proper historical place where it had been accessible to everyone for 600 years? The Trinity Cathedral of



the Lavra, which has gathered together numerous true masterpieces of Russian church art of all times to form an inimitable symphony, is deprived of its spiritual centre and no copies, even the most accurate ones, will be able to make up for the loss of the cathedral's most essential element.

In this respect I resolutely disagree with Academician Dmitry Likhachev, who says in his article published in *Literaturnaya gazeta* that the transfer of icons and other objects of religious veneration to museums has always been practised in all countries. It should be mentioned that the "transfer" mentioned by Likhachev was, for the most part, a form of imperial and colonial plundering. Suffice it to recall the history of the appearance of artistic treasures of ancient Greece and Egypt in European museums. As for Russia, here church treasures were transferred by one group of believers to another, which was often caused by the impossibility at the time to create necessary conditions for preserving and restoring these masterpieces at the places where they were normally kept. Modern technological progress, however, makes it possible to preserve church treasures in their historical setting.

It is well-known that the Church preserves the values which she has created or which she has inherited better than state-run depositories that are indifferent to them. Esteemed Dmitry Sergeyevich himself has more than once spoken about appalling, criminal negligence displayed by these depositories towards preservation of the historical and cultural values entrusted to them, which often leads to the loss or damage of quite a few monuments.

As for the "site of display" for the Icon of the Trinity, it was chosen by its great author 600 years ago and there is no need to build a special hall in which to keep it, as the academician proposes. This is not to mention the immorality of keeping the stolen icon under the pretext of the need to ensure to it free access of specialists, as well as special storage conditions. It was not for specialists in art criticism, to whom the Church has never limited access to her treasures, that St. Andrei created his great masterpiece. The Church, which takes no less care of her masterpieces than state museums, is perfectly capable of ensuring preservation of the Trinity at the place historically allotted to it, including the placing of the icon in a special hermetically sealed icon-case with automatic microclimate control. Technically this is quite practicable. I believe that this problem can be solved in collaboration with the country's leading research and restoration centres with which we maintain long-established creative contacts. For example, at present the best specialists of the All-Union Research Institute of Restoration are conducting the washing, conservation and trial uncovering of the icons that are kept at the Trinity Cathedral. They have already made a number of interesting discoveries and we hope to see genuine Rublev's masterpieces hidden today under a layer of later paintings.

Let us revert, however, to the Trinity. It can only

be really comprehended when seen in the church for the first time ever consecrated in honour of the Life-Giving Trinity, near the holy relics of its venerator and its secret witness, on the Day of the Holy Trinity—a feast whose special veneration in Rus began precisely at this spot. It pains one to realise that there is only a good copy where a miracle-working icon once was.

To us who live in the late 20th-century Russia, a Russia which is awakening and restless, which is looking into the future with anxiety and hope, which is consumed with discords and strife, and which is standing on the threshold of new troublous times, a repentant and prayerful turning to the Life-Giving Trinity—the principle, source and spring of life—may be the salvation, for "unity in love is life, whereas enmity, strife and separation destroy, ruin and lead to death."

Opposing the deadly spirit of separation by which our society is possessed today is the *unity of the Spirit in the bond of peace* (Eph. 4:3) of the children of St. Sergy, based on a belief in the One and Undivided Trinity, in God who *is love* (1 Jn. 4:8), based on the spiritual feat of prayer, love, mutual understanding, and patience.

The Lavra's principal ministry is in following the precepts of St. Sergy, in humbly and unostentatiously revealing to the world the fundamentals on which alone the life of Russian society can be built and in preserving the Orthodox faith without which the unity and revival of Russia are unthinkable. It is precisely this ministry which fills it with life and purpose and singles it out among other "monuments" and "museums-preserves", even those which have been reanimated by the appearance of monks in them.

The Lavra is not only the greatest monument of our history and culture. If, however, we are to proceed further with the appraisal we have begun, the personality of the monastery's founder, St. Sergy of Radonezh, is by no means to be passed by.

I remember that a scientific and practical conference was held in Zagorsk in October 1989. Its name was "Forgotten Names: Sergy of Radonezh". When I saw the invitation card and read the name of the conference, I was amazed. Indeed, there are many churches both in this country and abroad whose altar is dedicated to St. Sergy. Icon lamps keep burning in front of his numerous icons. In accordance with the Orthodox Church calendar, his holy name is remembered in prayer and solemn divine services are conducted at the Lavra's Trinity Cathedral twice a year, in summer and in autumn.

Near his tomb at the Lavra's Trinity Cathedral, monks recite the Akathistos to St. Sergy from morning till night, taking over from one another. And as for other countries, Nikolai Roerich wrote in his day: "In Paris there is a cloister dedicated to St. Sergy; in London, a group of students; in South America, the name of St. Sergy is not unknown; and in a house-museum outside New York City there is a St. Sergy room-chapel. All over Asia, rudiments of chapels and



churches in the name of this invincible Warrior for the Good Cause are to be found." There are also quite a number of works of art devoted to St. Sergy such as, for example, works by the very same Roerich, which are to be seen in New York and Belgrade.

Certainly, you are right. St. Sergy has not been forgotten. One thing should be stressed, however: the veneration of St. Sergy's memory by the Church should not be confused with keeping his memory by our present-day society.

Not only have Orthodox Russian people not forgotten St. Sergy, but, quite the opposite, they ask St. Sergy not to forget them. It is with words of prayer, "And do not forget to visit your children," that we appeal to the saint. To this end, molebens are conducted, akathistoi are sung and altars and churches are consecrated in honour of St. Sergy.

In accordance with the Church's teachings, we believe that, upon his departure onto the Lord, St. Sergy has not stopped his prayers in our behalf, which is confirmed by his numerous posthumous miracles. As for people who are far from Orthodoxy—who, unfortunately, constitute a majority today—even Russians coming to the Lavra for the first time quite often do not know anything about St. Sergy except his name, which they even cannot pronounce correctly, not knowing whether it should be Rádonezhsky, Radónezhsky or Radonézhsky. In this case, people who do not know their historical roots are not to be blamed for their ignorance. Several generations of people who learned history from textbooks which mentioned outstanding religious workers only as reactionaries and obscurantists, if at all, have grown. Unfortunately, it has to be stated that today obvious prejudice, suppressed hostility and patent lies, alongside ignorance and saccharine-laudatory descriptions of the Church, perceived as something relict and exotic, are still to be found in certain publications.

Thus, one has to speak not only about oblivion and suppression, but also about misrepresentation of the realia of the historical path and present-day position of the Church.

As for the conference "Forgotten Names: Sergy of Radonezh", as far as I know, it was called upon to contribute to the cause of returning the name of St. Sergy to the town which bore his name for a long time as the initial step towards returning the memory of St. Sergy to present-day society.

As a matter of fact, the organizers of the conference are right in some respects. For there have been attempts to grow the "grass of oblivion" in place of his name. Everything began with a campaign which resulted in a moral tragedy for our people—the drive for opening tombs and liquidating holy relics in 1919. The reliquary of St. Sergy was also opened, although this was against people's wishes. But then, how could one oppose cavalry detachments brought up to the walls of the cloister on that gloomy April evening? At the time, a whole period of antireligious propaganda against sacred objects began: on

August 29, 1920, the People's Commissariat of Justice adopted a resolution which was entitled precisely "On the Liquidation of Holy Relics". In it, the veneration of dead bodies was described as a "barbaric survival of olden times". And thus began total removal of holy relics, their transfer to museums and, even, their destruction. The opening of the reliquary containing the relics of St. Sergy was the first act which might lead to burying his name in oblivion. Act two was the closing of the Lavra itself in 1919, which lasted until the end of the Great Patriotic War. And, finally, the third act was the renaming of Sergiyev Posad: the town was given the name of Zagorsk. Some of the speakers who addressed the conference supplemented these pages of history related to the name of St. Sergy with facts from our own day. How much effort it took Vyacheslav Klykov, the author of a monument to St. Sergy, in 1987-1988 to overcome bureaucratic barriers so as to put up the monument to the saint in Radonezh, the place where St. Sergy spent his youth, and carve the inscription, "To St. Sergy of Radonezh from Grateful Russia", in its pedestal.

St. Sergy does not belong to history alone.

He will always remain our contemporary. If Russia has a popular hero epitomising the spirit of Russia better than anybody else, it certainly is St. Sergy, wrote Ye. Poselyanin, a noted 19th-century theological author. Father Pavel Florensky, who called St. Sergy the Guardian Angel of the Russian land, said that, "having not comprehended Sergy, we will not know and comprehend Russia."

By his life, St. Sergy epitomised the Russian people's notion of its ideal, its purpose and its mission.

This ideal is holiness, earthly angelicity and heavenly humanity, a God-bearing people aspiring from the earthly to the heavenly in unity of angelic love and faith, sanctified and saved by this unity and bringing the glad tidings of peace and love to the whole world. Just as any great ideal, this Russian idea is almost unreal and inaccessible, and yet St. Sergy was able to attain an inconceivable height, having thus embodied the very essence of the Russian people's quest and aspirations.

The *Lives* tell us about the pre-election of St. Sergy, who was decreed by Divine Providence to become a venerator, secret witness and disciple of the All-Holy Trinity. His being chosen was miraculously demonstrated by his triple annunciation in a church during three most important moments of the Liturgy at the time when the pious Maria, the future mother of St. Sergy, carried him in her womb.

The years of his infancy were also marked by his being an elect. The unprecedented fasting of the infant, who rejected his mother's milk on Wednesdays and Fridays, amazed his parents for quite a long time. The adolescence of the future ascetic, when the basic features of his feats and his asceticism began to take shape, was also marked by many miracles.

On the death of his parents, Schemamonk Kirill and Schemanun Maria, the young ascetic, at first



together with his brother Stefan and, later on, completely alone, began the feat of hermitic life in a wild forest near Makovets Hill.

Here he built a small wooden church in the name of the Life-Giving Trinity so as, in the phrase of his biographer, by continuously looking at it to overcome the fear of the hateful separation of the world. The powers of St. Sergy's spirit were gathered together in his feat of fasting, prayer and reclusion, in his complete devotion to God, in his renunciation of every self-interest, wilfulness and earthly attachments, in his continuous feat of inner, meditative "contemplation of the Life-Giving Trinity", in his prayerful ascent to the "principle, source and spring of life", he became radiant and godlike, being generously blessed with Divine Grace and becoming an abode of the Holy Spirit. He effused the rays of this gracious world of peace and love first on those coming to him, on the brethren of the cloister which he founded, and subsequently on the whole of the Russian land. And in every place where people became privy to the gracious spirit brought by St. Sergy gradual transformation of the human soul and renovation of its moral powers was observed and fear, enmity, separation and strife began to be overcome. The noted Russian historian V. Klyuchevsky said that St. Sergy, his disciples and his disciples' disciples were but a tiny drop in the human world of Rus, but this drop was like a small quantity of learning which imperceptibly yet irresistibly produced invigorating fermentation, changed the drift of people's thoughts and modified the entire spiritual and moral tenor of the Russian soul humiliated and nearly destroyed by the Tartar yoke. St. Sergy by his own life, by the lives of his disciples, by the very possibility of such life elevated the spirit of the people, who had been "sitting in the dark and the shadow of death", awakened in it a belief in its future and showed the way to its spiritual, moral and social survival.

This "chieftain-warrior and miracle-worker, chosen by the King of Hosts, Our Lord Jesus Christ and bestowed upon Russia" did not give up his prayerful intercession for the Russian people even upon his blessed demise, and during calamities and troubles he restored the declining powers of the Russian soul by wondrous miracles and appearances, rising from the dead, as it were.

By scrutinizing St. Sergy's life and works and by prayerfully commemorating him, we, in V. Klyuchevsky's phrase, "test ourselves and reappraise our moral reserve bequeathed to us by the great builder of our moral order."

Father Pankraty invites us to proceed to the Trinity Cathedral—the place where the keelson of the monastery's founder once stood. We go out of the office and leave the Holy and the Dormition Gates behind us, and now to our right is the Royal Palace, which today houses the Moscow Theological Academy.

On our left, along the southern wall, is the imposing building of the Refectory Church of St. Sergy and

behind it, the Metropolitan Chambers. The bell tower unites all the other buildings built before it into a single compositional whole. When the monastery grounds were expanded in the mid-16th century, the Cathedral of the Dormition was built in its centre. It strikes one's imagination with its great size, massive forms and splendidly decorated interior. Father Pankraty slows down his pace and invites us to enter the cathedral. Near its southern wall under a glass cover is the original wooden tomb of St. Sergy. The archimandrite goes on with his explanations. St. Sergy left almost nothing material upon his demise. His holy relics reposed here in this simple hollowed-out tomb until the time of their invention on the site of the Trinity Cathedral. This is where we are now heading for.

The Trinity Cathedral was built in the days of Hegumen Nikon, St. Sergy's successor, in the first quarter of the 15th century. The old wooden cathedral was pulled down and a stone cathedral was built in its place over the grave of its founder by his beloved disciple, St. Nikon. We enter it through the northern door and pass across the porch and into the central part of the cathedral. Believers are to be seen here at all times. Here is the tomb under a priceless silver canopy. I note that St. Sergy hardly expected that people would tread a perennial path to him. And yet as many as six centuries have passed since those days! It is now the right time and place to recall his role as a reformer.

I do not think that St. Sergy can be called a reformer, says Father Pankraty in a low voice so as not to disturb the quiet in the cathedral. Apparently, you are speaking of St. Sergy's contribution to the revival in Rus of cenobitic monastic life, that is, a return to the ideal of the original Christian community. To have a better idea of this aspect of St. Sergy's activities, let us recall the three types of monastic life—cenobites (monks living a communal life in a monastery), anchorites (hermits), and sara-baites (vagrant and independent monks). Now, then, cenoby, or communal life, continues the tradition going back to the Jerusalem apostolic community. Characteristic of cenoby is not only community of property. A monastic cenoby is, in effect, a Christian community, a nucleus of the Church bound together by a common goal, spiritual unity and community of the principles upon which it is based, namely, the carrying of the cross, rejection of self-will, obedience, mutual ministry to one another, unity, and love. Since monasticism emerged out of the need to lead a life in conformity with the evangelical precepts that would be pleasing to God, a cenobitic unit of a Christian community, which becomes a nucleus or, rather, a spiritual leavening for other parts, not necessarily monastic ones, of the church organism, is easier to reproduce in a monastic setting. That is why the Church needs a community which by its very existence would make the church organism healthier, restoring, as it were, its spiritual unity and continuity with the original Church. By establishing in his cloister



genuine Christian communal life, St. Sergy not only revived the old monastic tradition, but he also began the spiritual unification of the Russian people and the revival and recreation of a Christian community in Rus to which St. Sergy's cloister served as a model and an example.

Thus we have come to St. Sergy's behests. As far as I remember, they are set forth in the *Life* of St. Sergy written by his disciple Yepifany the Wise. Just before his death the Abba summoned the brethren and gave them the following edifying instructions: to steadfastly continue in Orthodoxy, to keep up like-mindedness with one another, to maintain spiritual and corporal purity and unhypocritical love; to shun evil and foul lusts, to be moderate in food and drink, to adorn themselves, above all, with humility, not to forget to be hospitable, to avoid contradiction, and to attach not the slightest importance to the honour and glory of this life, but, on the contrary, to look forward to a reward from God and enjoyment with heavenly eternal delights.

It seems to me that one part of the edification is addressed directly to monks, to the brethren of the Trinity Monastery, and the other part, to all people. But then, perhaps, this division is very relative and it will be understood in connection with the question of how life in the monastery was organized according to the cenobitic rule in the days of St. Sergy, after him—say, in the 16th-19th centuries—and how it is organized today. That is to say, are the things affirmed by St. Sergy being preserved at the monastery today, and to what extent?

If this implies genuine cenobitic life as a model of a Christian community, then it has to be admitted that today we have no such community, although we do not rule out its emergence in the future. As for the time when this evangelic ideal was lost... Most probably, this began taking place as the monastery's outward grandeur and wealth grew. As is known, as far back as the late 15th century, Starets Paisy Yaroslavov's attempt to re-create life "in conformity with the tradition of the holy fathers" ended in a failure, even though formally cenobitic life was preserved. Still another blow at true cenobitic life was dealt by Peter the Great's and Catherine the Great's reforms, which proved to be disastrous for monasticism.

And yet the main thing is that the moral foundations laid down by St. Sergy have been preserved all the time.

You have touched upon a very important, spiritual aspect of the monastery's cenobitic life. But there is also economic life for which Russian monasteries have always been famous. The term "economy" has always been used together with the epithet "prudent". It had quite a few constituent parts—land farming, fishing, trade, handicrafts, construction work, etc. Perhaps, the vast economy of the Trinity Monastery is also worth mentioning, for, I think, its significance

in the past development of production is unquestionable. What could you say about this?

Yes, indeed, the monastery's economy reached a substantial and, sometimes, truly vast size. For example, in the 17th century the monastery owned a third of Russia's ploughland. Nor is there any doubt about the great significance of its economy for the development of production. Today it is hard to say what it was exactly with which the monastery's economy enriched the national economy. As for Russia herself, it certainly was of great benefit to her. The main thing in the legacy of the Lavra's creators of material culture, however, is the integrity and harmoniousness of the environment which they created, the profound meaningfulness of their labours and their aspiration for the supreme ideal pointed out by St. Sergy. These principles are by no means to be forgotten.

Over quite a few of the past decades the *Life* of St. Sergy has never been published in a separate edition. Now the situation is changing and the relations between the state and the Church are getting back to normal. As it happens, it quite often was—not only in this country, but in other countries as well—that the life of the Church depended on the policy pursued by the state in respect of religion. Today religious associations are registered and theological schools are opened in this country, in principle, without hindrance and Sunday schools are already functioning at a number of churches. Over the past four years about twenty monasteries of the Russian Orthodox Church have been revived. The Church has launched the monthly *Pravoslavnoye chteniye* (Orthodox Reading) and the newspaper *Moskovsky tserkovny vestnik* (Moscow Church Herald). Diocesan and monastery periodicals such as *Danilovsky listok* (St. Daniel Monastery's News-Sheet) have begun to be published. The USSR Law "On Freedom of Conscience and Religious Organizations" specifies the status of monasteries which, apparently, already feel the effects of these new state-Church relations. What have you to say in this connection about the Trinity-St. Sergy Lavra?

In connection with your question I would like to mention, in the first place, the Lavra's publishing activities. At one time, before the revolution, *Troitskiye listki* (Trinity Monastery's News-Sheets) were known all over the country. They were actually sheets—four pages of text, which included articles on theological subjects and moral edifications. Questions relating to religious dogmata and Christian morality, explanation of church rites, and fragments of the history of "Holy Rus" were all published in the news-sheets whose permanent and tireless editor was Hieromonk Nikon Rozhdestvensky, subsequently the Archbishop of Vologda and Totma. It is this old Lavra tradition which we intend to revive.

The new news-sheets will be in part reprints of the old ones and in part they will contain new materials aimed for the present-day reader. We also intend to bring out books and booklets. One of



them, *Zhitiye Prepodobnogo Sergiya* (The Life of St. Sergy) has already been published. I must say, however, that we are faced with substantial difficulties related to printing. Before the revolution we had our own printery and now we have to search for intermediaries, which results in an increase of production time and entails a lot of problems not infrequently leading to additional expenses. Naturally, had the Lavra's printery come back to life, everything would have been much easier.

Now I would like to say a few words about the forthcoming jubilee—the 600th anniversary of the demise of St. Sergy. Before I do it, however, I would like to give a brief account of the celebration of the 500th anniversary of that date in September 1892. Judging by the surviving historical sources, the solemnities were held on a grand scale.

On September 21, 1892, at seven o'clock sharp, a stroke of a bell rang out from the Ivan the Great Bell Tower in Moscow. Gonfaloniers from other Kremlin cathedrals and monasteries and also from the Church of Christ Our Saviour began gathering at the main Kremlin church, the Cathedral of the Dormition. They started getting ready for a somewhat unusual festal procession from Moscow to the Trinity-St. Sergy Lavra, devoted to the 500th anniversary of the demise of its founder, St. Sergy of Radonezh. While the necessary preparations were being made at the cathedral for the forthcoming procession, people were gathering in Cathedral Square. Eventually the entire square was filled with people and only a narrow passage was left along which passed a train of high-ranking officials headed by the governor-general of Moscow. A number of military units and the brass band of the Moscow garrison were brought up to the Kremlin. The procession started on its way 45 minutes after the moleben. All the bells of the Kremlin cathedrals and monasteries were ringing. A total of more than 70 gonfalons, carried by members of gonfaloniers' societies from Moscow, Vladimir, Bogorodsk and Pavlov Posad floated at the head of the procession. The gonfalons, adorned with flowers, were followed by icons and crosses. The clergy walked in the following order: first, psalm-readers and then deacons and priests from Moscow churches, followed by the Synodal choir, hegumens, and the rectors of the two most famous cathedrals, the Dormition Cathedral and the Church of Christ Our Saviour, and, finally, archpastors—Bishop Alexander of Dmitrov and Bishop Tikhon of Mohaisk. The many-thousand-strong crowd was held back by police officers and mounted gendarmes. Troops lined up along the route presented arms and military bands played the hymn *How Glorious* when the procession passed by. The procession strung out across the whole of Red Square. While it was moving through the streets of Moscow, more and more participants from churches and monasteries carrying gonfalons, crosses and icons joined it. People leaned out of windows and stood on balconies and, even, on the roofs of houses. All other traffic in the streets was

stopped. Near the Krestovaya Gate the clergy were changed and all those who wished to proceed to the very Lavra remained in the procession. In all, several tens of thousands of people took part in the procession, which continued for four hours. In imparting his personal impressions, one of its participants wrote: "We are living through days which are gratifying to the Russian heart and significant for Russian history. What other sight could be more solemn and grand than the sight which Moscow presented on September 21! What can be more beautiful and edifying than that day! Happy is the Russian who had a chance to witness and experience everything which took place on that day; he had to understand and appreciate the strength by which Holy Rus had been built, had grown and got stronger for 500 years and to become aware that this strength was still as firm and unshakeable among the Russian people..."

People from every part of vast Russia came to the land where Moscow Rus once began. What people were not to be seen among the crowd: there were old men and women bending under the weight of their canvas bags, with feeble bodies yet joyful, radiant faces; there were women with babies, craftsmen, ladies, young girls, students, officers, whole families, and cripples hurrying along on their crutches. They put up for the night at Malye Mytishchi, Pushkino and Vozdvizhenskoye. Those who could not find a place to sleep in the houses stayed in the open and took a rest by campfires.

When leaving the village of Vozdvizhenskoye, the procession made a stop near the Chapel of the Holy Cross. This old stone chapel was built on a hill eleven kilometres from the Lavra. Tradition has it that it was here that Bishop Stefan, the enlightener of Perm, passed by one day and he greeted St. Sergy from the distance. In response St. Sergy, together with the brethren, who were having a repast, greeted his friend and associate in office with a deep bow and wished the pilgrim godspeed.

Near the chapel several brethren from the Lavra were waiting for the procession. It was also here that a number of other processions coming from Vladimir, Suzdal, Kovrov, and other places outside Moscow joined it. In all, some 100,000 people entered Sergiyev Posad—a town whose own population numbered 35,000 at the time.

Between the night of September 23 and September 26, several festal divine services were conducted at the Lavra, a festal procession was held round the cloister and several common repasts were offered... I would like, however, to single out two events among all the things that took place there, which are a prayer for the dead read during All-Night Vigil and a solemn act held at the Moscow Theological Academy. During All-Night Vigil at the Trinity Cathedral the parents of St. Sergy and all his family line, as well as all the hegumens of the Lavra—from Hegumen Nikon and Archimandrites Ioasaf and Dionisy to Metropolitans Platon and Filaret—were remembered in prayer accor-



ding to an obituary drafted in advance specially for the purpose; the writer Yepifany the Wise, the first author of the *Life* of St. Sergy, and Pakhomiy Logofet, the compiler of its concise version, were not forgotten either; St. Sergy's associates, warrior monks Aleksandr and Andrei (Peresvet and Oslabya) whom he had sent to aid Dimitry Donskoi during the Battle of Kulikovo, were also remembered, as was Hegumen Mitrofan, who had admitted St. Sergy (secular name, Varfolomei) to monastic vows. From among the monks of later periods, the Lavra's brethren remembered in prayer its famous cellarers and writers Avraamy Palitsyn, Simon Azaryin, and Arseny Sukhanov.

The solemnities had been intended to be conducted on a local scale, yet they turned out to be all-Russia, national celebrations held in many cities and towns of Russia.

On September 26, after most of the participants in the solemnities began leaving the Lavra, going out to the old Trinity Road and gathering at the Sergiyev railway station, a meeting of students and invited guests was opened at the Moscow Theological Academy. At the meeting, a number of speeches depicting the historical situation in the days of St. Sergy, that is, giving a picture of 14th-century Russian history and the then Lavra which he had founded, and expounding the spiritual and moral significance of its founder were delivered.

Father Pankraty, what is your opinion about the solemnities held 100 years ago and what could you say about the forthcoming date? In what way should it be marked? What does the Lavra—the original inheritor of its founder's behests—intend to do to this end?

St. Sergy was, perhaps, the most perfect epitome of the Russian person's aspirations such as the creation of Holy Rus outside which great Russia disintegrates; appeasement and unification of people on a spiritual basis, on the basis of belief in the One and Undivided Trinity and not on a worldly, corporeal basis; steady and even progress along both the contemplative and the active ascetic path; humility and graciousness. That is why we view the Feast of St. Sergy, above all, as an all-Russian celebration, as an all-Russian offering to God. All Orthodox Russians, living not only in this country, but also abroad, must take part in it. Undoubtedly, it should be an all-Orthodox festival, for the significance of St. Sergy's feat surpasses the limits of the Russian Church: he is an ecumenical saint. And, lastly, it should be a nation-wide festival similar in scope to the festival of the Millennium of the

Baptism of Rus, for St. Sergy exercised a substantial influence on Russian culture and statehood.

The programme for the liturgical festivities and the solemn act has not been drawn up as yet, but, I think, it should be in no way inferior to what took place 100 years ago, which you described so vividly.

The Trinity-St. Sergy Lavra is preparing its own programme for this great date as well. It is, above all, the revival of publishing activities. We intend to bring out a mass-scale edition of the *Life* of St. Sergy compiled by Archbishop Nikon, and also illustrated books for children—the *Life* of St. Sergy and the Gospel. We shall be preparing for publishing a guide to the Trinity-St. Sergy Lavra, Trinity Monastery's and other paterikons, and discs with recordings of Trinity-St. Sergy Lavra's singing. The publication of the magazines *Troitskoye slovo* (Trinity Monastery's Word), *Troitskaya beseda* (Trinity Monastery's Dialogue), *Troitskiye listki* (Trinity Monastery's News-Sheets), and other booklets on spiritual and moral subjects has been resumed. The Lavra's educational activities are to become one of its principal ministries.

By 1992 we hope to completely restore the monument church in honour of Christ Our Saviour at the village of Delino, which is now under the Lavra's jurisdiction. The Chernigov branch of the Gethsemane Skete has been turned over to the Lavra. We hope that the Church of the Transfiguration at Radonezh, which was restored by the Lavra back in the early 1970s, will at last be returned to the Lavra.

Today quite a few noted Russian public figures speak about the need to bring back to life all the holy places associated with St. Sergy and his disciples. Naturally, this must be an all-Church and nation-wide affair and not an affair of concern to the Lavra alone.

I thanked Archimandrite Pankraty for his giving me so much of his time intended for fulfilling obediences. The father archimandrite, however, noted that there was nothing at variance with the monastery rules in what we did, but, on the contrary, it was a good deed: "People will read our conversation and, I think, get at least some basic knowledge of our cloister, and someone will probably add to his previous knowledge of it."

Anatoly LESHCHINSKY



# Grand Princess Elizaveta Feodorovna

The author of the article published below—Lyubov Babushkina (Miller)—was born in Kharbin in 1929 into the family of Russian émigrés. After the 1949 Chinese revolution she moved first to Shanghai and then emigrated to Australia. It was there that she took up journalism, regularly contributing to local newspapers. An ardent Orthodox worshipper, Lyubov Miller visited the Holy Land on 11 occasions. She conceived the book about Grand Princess Elizaveta Feodorovna during her visit to Gethsemane where the remains of the Grand Princess are buried. Profoundly impressed by this visit, Lyubov Miller was greatly surprised to find out that nobody had ever written a book about Elizaveta Feodorovna, and so she decided to collect material about her and write such book. After this decision, as the author told us, the necessary material began to come to her as if by itself. For a number of years she maintained extensive correspondence connected with the work on the book. She wrote a letter addressed to the Queen of England and got the permission of the Windsor Castle to publish Elizaveta Feodorovna's letters kept in the royal archives (as is known, Elizaveta Feodorovna was a granddaughter of Queen Victoria). Lyubov Miller's book *Grand Princess Elizaveta Feodorovna* was brought out by the "Posev" Publishers. Now the "Stolitsa" Publishing House in going to republish this book in the USSR. In the summer of 1990 Lyubov Miller visited Russia for the first time. This article, written for *The Journal of the Moscow Patriarchate*, is based on the paper delivered by the author at the Lenin Library of the USSR during this visit.

In 1981, Grand Princess Elizaveta Feodorovna was canonized by the Russian Orthodox Church Outside Russia. At present Grand Princess Elizaveta Feodorovna is widely revered by church people in Russia. Several months ago a monument to the Grand Princess was unveiled in the grounds of the Sts. Martha and Mary Convent founded by her. The monument was consecrated by His Holiness Patriarch Aleksy II of Moscow and All Russia. Last October, the Union of Descendants of the Russian Nobility instituted a charity foundation named after Elizaveta Feodorovna. It is to be hoped that the establishment of this foundation will become the first step towards reviving the charitable activity of the famed cloister.

The Grand Princess Elizaveta Feodorovna was born in Darmstadt and was the daughter of Ludwig IV, Grand Duke of Hesse-Darmstadt. When she was 14, her mother, Princess Alice, the daughter of Queen Victoria of Great Britain, died.

After her marriage to Grand Prince Sergei Aleksandrovich, Princess Elizaveta became Grand Princess Elizaveta Feodorovna. From the very first days of her marriage she took up works of charity, known only to her husband who, far from hindering it, encouraged her in this; he himself helped the poor secretly, being, as most members of the Romanov family, deeply religious.

Born a Protestant, Elizaveta Feodorovna took interest in Orthodoxy even before her marriage. The grand princess' secret wish was to be converted to Orthodoxy but she did not want to hurt the feelings of her relatives in Darmstadt. In a letter to her father she asked for permission to convert to the Orthodox Faith, but she was strictly forbidden to do it. Her brother, Ernest, also reproached her for this. He believed that she wanted to turn Orthodox to please her husband and that she had been charmed by the magnificent rites of the Orthodox Church.

Despite protests of her father, brother, and other Protestant relatives, the conversion of Elizaveta Feodorovna to the Orthodox Faith took place on St. Lazarus Saturday, April 13, 1891.

Soon after Grand Prince Sergei Aleksandrovich was appointed Governor-General of Moscow.

In Moscow the grand princess attended divine services regularly and visited orphanages, homes for the aged, hospitals and prisons. The sight of a beggar or an orphan pained her kind heart. The charitable works of the grand princess became widespread in Moscow.

When the Russo-Japanese War began Elizaveta

Feodorovna immediately started to work for the front. She was the first woman to make efficient use of female labour for the Army and Navy. She occupied the entire Kremlin Palace for this purpose. The Throne Room alone, as a symbol of monarchy, remained untouched. In the magnificent halls of the Kremlin Palace work tables and sewing machines were placed. Women from all walks of life, inspired by the enthusiasm of the grand princess worked there from morning till night. Money and material for the work arrived not only from Moscow but from the provinces as well. Bags of linen, medicines, and gifts for the soldiers were sent from this "workshop" to the front. The women also put into the gifts icons, crosses, prayerbooks, and Gospels. Field chapels were also sent to the front.

Elizaveta Feodorovna organized hospital trains and opened hospitals in Moscow to receive the wounded.

The Russian Army and Navy were defeated. Disorders began within the country. Grand Prince Sergei Aleksandrovich, seeing that he could not handle the situation sent in his resignation which Emperor Nicholas II accepted.

On February 18, 1905, Grand Prince Sergei Aleksandrovich was assassinated by the terrorist, Ivan Kalyaev, who threw a bomb at him. The bomb burst and tore him to pieces. B. Savinkov, who with his accomplices was directing the terrorist act and was present at the scene of the murder, immediately got on a train and successfully disappeared abroad.

Elizaveta Feodorovna was one of the first to come to the place of explosion. She neither wailed nor cried, deathly pale, kneeling down she picked up with her own hands the pieces of his body and laid them on the stretcher.

Upon returning home after the first panikhida, she inquired several times about the state of the coachman,





*The Grand Princess Elizaveta Feodorovna dressed in monastic vestments of Sts. Marpha's and Mary's Cloister*

Efim, who had been wounded when the bomb exploded. When told that he was dying she went to the hospital. Bending over the bed of the dying man who inquired how Sergei Aleksandrovich was, she said with a smile: "He sent me to you." Efim, comforted, quietly passed away in the Lord. The grand princess walked by the coffin of Efim to the cemetery.

Two days after the assassination of her husband she went to the prison to see the assassin. She spoke to him about his sin and urged him to read the Gospel and repent. Kalyaev refused. Elizaveta Feodorovna petitioned the Emperor to pardon him and he would have been, but at the trial the fanatic demanded public execution.

Elizaveta Feodorovna prayed all her life for his soul.

On the spot where the grand prince was killed, Elizaveta Feodorovna put up a cross with the words of the Saviour inscribed on it: *Father, forgive them, for they know not what they do*. The cross-monument was demolished in Soviet times by personal order of V. Lenin.

After the death of her husband, having made up her mind to devote her whole life to the Lord, she decided to found in Moscow a cloister of labour, charity and prayer and called it the Sts. Martha and Mary Charity House in honour of the Gospel sisters of the Lord's friend Lazarus—Martha and Mary.

She sold all works of art belonging to her and most of her jewels, including her wedding ring, and bought on Bolshaya Ordynka Street a big plot of land with four houses. The entire plan of reconstructing the house and building new ones was drawn up by her and she personally saw to it that it be carried out. Hegumen Serafim, who knew her well, in his booklet, "Martyrs of Christian Duty," affirms that there was not a single nail put in without her personal direction, nor a single tree planted without her order.

There were two churches at the charity house—the one by the hospital dedicated to Sts. Martha and Mary and the other, the big one, the Church of the Protecting Veil of the Mother of God, was built in 1911 according to the project of Academician A. Shchusev and the paintings executed by the artist M. Nesterov.

After the death of her husband the grand princess began to abstain from every kind of meat. She ate vegetables, milk products, sometimes eggs. Dedicating herself entirely to the service of her neighbour, she intensified her acts of prayer. She always carried a rosary and recited by it The Jesus Prayer—"O Lord, Jesus Christ, Son of God, have mercy upon me a sinner." Elizaveta Feodorovna often went on pilgrimages to diverse monasteries in Russia and venerated at the shrines of the Lord's saints and offered fervent prayers.

She venerated especially St. Serafim of Sarov whose canonization in 1903 she attended with the Imperial Family. She often went to Sarov accompanied by one or two of the sisters and joyfully prayed before the shrine of St. Serafim. The grand princess visited the Pskov-Pechery Monastery, the Kiev-Pechery Lavra, the Solovki Monastery, ate only bread with water and conversed with the monks-ascetics; she also went to less-known monasteries in distant parts of Russia. Elizaveta Feodorovna attended all the religious solemnities connected with the invention of the relics of God's holy saints; at night she secretly looked after the sick pilgrims who came to be healed by the relics of saints.

She was especially attentive to the clergy. She readily responded to the needs of poor village priests who had no means of repairing their old churches or of building new ones, or of founding an orphanage in their district. Missionary priests, who worked among the heathen in the Far North or among aliens in the Eastern regions of Russia, often forgotten by the world, always found support of the grand princess.

Great was Elizaveta Feodorovna's aspiration for the religious life and she intended to end her earthly life in seclusion, in a distant and obscure convent of Russia, handing over the administration of the Sts. Martha and Mary Charity House to her niece, Maria Pavlovna.



In the mother superior's house she occupied three rooms—a bedroom, sitting room and study. The furniture was of the simplest and only the necessary—woven chairs, an armchair, table and a wooden bed without a mattress. At midnight she rose to say prayers in the church or her chapel, then she made the rounds of the hospital and often sat till dawn by the bedside of the gravely ill and in the morning she began the labours of her ordinary day. If a patient died in the night she read the Psalms for him in the chapel which was in a distant corner of the garden.

Elizaveta Feodorovna was not a Russian by birth, but she came to love Russia and the Russian people so deeply that in spirit she was purely Russian. She supported ardently not only ecclesiastical and charitable organizations, but scholarly, artistic and historical undertakings. She took part in the celebrations of 1912 when Russia marked the centenary of the victory in the war against Napoleon.

On the initiative of Bishop Anastasy of Serpukhov (subsequently Metropolitan, Primate of the Russian Church Outside Russia; † 1965) and petition of the grand princess the festivities closed in Red Square with a public thanksgiving moleben.

This is what Archbishop Anastasy wrote in his booklet, "To the Radiant Memory of Grand Princess Elizaveta Feodorovna":

"The day, August 30, presented a moving and grand sight, a genuinely popular ecclesiastical and patriotic celebration, never to be forgotten by eyewitnesses, and Moscow owed it all to the efforts of the grand princess, who had shown in this instance not only her devotion to the Church, but a profound historical, purely Russian sensitivity."

Then war began in 1914. The grand princess feared the war, before her eyes rose spectres of the last Russo-Japanese War. But she believed that the final victory would be with the Russian people. In the home of the Grand Prince Konstantin Konstantinovich, the well-known poet "K. R.", she spoke with enthusiasm of the Orthodoxy of the Russian people, of the war as a crusade, of the fact that the saints who had shone forth in the land of Russia would pray to the Lord to grant victory to the Russians.

Elizaveta Feodorovna loved the family of Grand Prince Konstantin Konstantinovich. Five of his sons were at the front—Oleg, Gavriil, Igor, Konstantin and Ioann. Before setting out for the front they went to Confession and received Holy Communion, then offered prayers in the Chapel of the Saviour in St. Petersburg and at the Smolensk Cemetery by the grave of the Blessed Ksenia.

In 1914 the first misfortune befell the family of the Konstantinoviches, as they were called in Russia. Prince Oleg was mortally wounded. Before his death he received Holy Communion and said: "I am happy, very happy. This had to be. This will uplift the spirit of the troops when they hear that the blood of the royal house was shed." In May 1915, the husband of Grand Princess Tatyana—Konstantin Bagration, died in battle near Lvov. And in June of the same year Grand

Prince Konstantin Konstantinovich himself died. He was the last of the Imperial Family to be laid to rest in the Petropavlovsk Fortress in the crypt of the Romanovs.

Returning to the cloister from the funeral of the grand prince, Elizaveta Feodorovna encountered for the first time attacks against herself as "that German woman the sister of the Empress." A crowd of hooligans surrounded her automobile, they spat and threw stones, broke the glass and wounded the chauffeur. However, not a spit or stone touched the grand princess. She sat deathly pale, she had not expected the inhabitants of Moscow who idolized her to fall prey so easily to instigation.

Rumours spread through Petrograd and Moscow about the Imperial Family, and especially about the Empress that she was sympathizer of Germany. The name of Grand Princess Elizaveta Feodorovna was also besmirched. The wildest fantasies flew around concerning the Sts. Martha and Mary Charity House: that it was a centre of German espionage and that Elizaveta Feodorovna's brother, Ernest Ludwig, was in hiding there. One morning a crowd of people with sullen faces gathered at the gates of the charity house and cries were heard: "Away with the German woman! Hand over the spy!" Stones and bricks were hurled. Only the timely arrival of the police saved the situation.

The shops of Moscow and market stalls became empty. In order to continue the work of the charity house and to feed the poor, the grand princess organized delivery of products from the nearest villages.

A great blow to Elizaveta Feodorovna was the abdication of Nicholas II. She wept bitterly for Russia and the Russian people whom she had so selflessly served; she grieved too for the Imperial Family. She then withdrew within herself and intensified her daily prayers. Now she shed tears quietly and only at night before the holy icons.

Twice Elizaveta Feodorovna had the opportunity to leave Russia, but she firmly and stoically refused. The second opportunity was much later when the German, Count Mirbach, tried unsuccessfully to see her. She, however, did not receive him as a representative of the enemy. There was a third time when a peasant planned to get a sleigh with horses and take Elizaveta Feodorovna to the village and from there to the south of Russia from where it was possible to leave the country. The grand princess was touched and thanked him saying that the sleigh could not accommodate all the sisters and she alone would not leave.

The Bolsheviks at first left the Sts. Martha and Mary Charity House alone, they even allotted special rations for the hospital—twice a week a truck arrived with products.

The prosperous Muscovites who had supported the grand princess and her house were now afraid of attracting the authorities' attention to themselves, but the common people continued to come to the house of Elizaveta Feodorovna and seek consolation from her.



Two of the grand princess' letters to her friend, Countess Olsufieva, are extant. The one was written in 1917 and the second in April 1918 just before her arrest. "...Holy Kremlin, with evident traces of sad days, was dear to me, more than ever," she writes in her first letter, "and I felt how much the Orthodox Church was truly the Church of the Lord. I felt such deep pity for Russia and for her children, who do not know at present what they are doing. Is it not an ailing child that one loves a hundred times more during his illness, than when he is healthy and gay? One would like to bear his suffering, help him. Holy Russia cannot perish. But alas, Great Russia is no more... Let us hope that the prayers, which are intensifying every day, and repentance will draw the mercy of the Most Pure Virgin and that She will pray for us to Her Divine Son to forgive us..."

From the second letter it may be seen that Elizaveta Feodorovna was fully aware of the grace-filled help of the Holy Spirit illumining her path. "...If we investigated thoroughly the life of any man we would see that it is filled with miracles. You will say that life is full of horror and death! Indeed, it is so, but we do not understand fully why the blood of these victims should be shed. Up in Heaven they come to understand everything and, of course, they acquire peace and their true homeland—the Motherland of Heaven.

"We on earth must fasten our gaze upon the Kingdom of Heaven... and say humbly: 'Thy will be done.'"

"Great Russia, fearless and irreproachable, is completely wrecked. But Holy Russia and the Orthodox Church, against which *the gates of hell shall not prevail* are alive, and alive more than ever before..."

"Lately I have read the Gospel much; if we but realized the great sacrifice of God the Father Who sent His Son to die and rise again for our sakes, then we would feel the presence of the Holy Spirit, Who illumines our path. Then joy would remain in us even when our poor human hearts and earthly minds experience moments which seem horrible.

"We work, pray, hope and every day feel the mercy of God. Every day we meet miraculously. And others are beginning to feel this and come to our church in order to rest in spirit..."

The grand princess was arrested on the third day of Easter, when the Orthodox Church celebrates the Feast of the Iberian Icon of the Mother of God. She was given half an hour to get ready. The sisters wept as they said farewell to their beloved mother superior. Getting into the car, the grand princess turned to the sisters and for the last time made the sign of the Cross over them. Elizaveta Feodorovna was taken away by Latvians as the authorities did not trust the Russians to do so. With her went two of the sisters—Ekaterina and Varvara. Elizaveta Feodorovna and her companions were sent by railway to Siberia via Perm where they made a stop. On her way to exile the grand princess wrote to the sisters: "...May the Resurrection of Christ comfort and strengthen you all... For God's sake

do not lose spirit. The Mother of God knows why Her Heavenly Son has sent us this ordeal on Her feast day. 'Lord, I believe, help my unbelief'. The Lord's ways are unsearchable. My dear children, glory be to God that you have received Holy Communion: as one soul you all stood before the Saviour.... Only do not lose spirit or weaken in your good intentions and the Lord, Who has separated us temporarily, will strengthen you spiritually. Pray for me a sinner, so that I may be worthy of returning to my children and be perfected for your sake, so that we may all consider how to prepare for Eternal Life.... May the name of the Lord be blessed for ever. St. Job sets us such an example of meekness and patience in sorrow. And for this the Lord gave him happiness afterwards.... I am now reading a wonderful book by St. Ioann of Tobolsk. This is what he says: 'Merciful God preserves, makes wise and gives to every man who wholeheartedly commits himself to His holy will....' "

In Perm the grand princess and her companions were put in a convent and were allowed to attend divine services; this was a great consolation for the prisoners.

On their way to Alapaevsk, Elizaveta Feodorovna and the sisters went past Ekaterinburg, when the Imperial Family were already imprisoned there. Elizaveta Feodorovna wanted to see them, but this was refused.

In the middle of March 1918, the chief of the Petrograd Cheka, M. Uritsky, issued an order for the registration of all the members of the Romanov House. In Alapaevsk the grand princess and her companions were put in a school in the outskirts of the town. Imprisoned there also were Grand Prince Sergei Mikhailovich and his secretary, Feodor Remez, the sons of Grand Prince Konstantin Konstantinovich, Ioann, Konstantin, and Igor, and Prince Vladimir Palei, the son of Grand Prince Pavel Aleksandrovich. The grand princess and Elizaveta Feodorovna worked in the garden, cleared and put in order the school yard. The prisoners were allowed to go to church and walk in the fields near the school. The grand princess sometimes painted and prayed for hours. As it can be seen from the letters the life of the prisoners passed in friendship and love. For evening prayers they gathered in the room of Elizaveta Feodorovna; the prayers were read by the princess herself or Prince Ioann. The Red Army men, who guarded them, treated them differently; some were civil, others were cruel and rude. They would rush into their rooms at night and make searches. On June 2 their life worsened sharply: their personal belongings were confiscated, only the necessities were left, visits to church and walks outside the school yard were forbidden. Grand Prince Sergei Aleksandrovich sent a telegram of protest to the chairman of the regional Soviet in Ekaterinburg.

Sister Ekaterina was set free but Sister Varvara got permission to remain with Elizaveta Feodorovna. Varvara Yakovleva was one of the first sisters at the Sts. Martha and Mary Charity House and one of the closest to the grand princess. We do not know from what walks of life she came. She remained faithful to





*His Holiness Patriarch Aleksy II of Moscow and All Russia consecrating the monument to the Grand Princess Elizaveta Feodorovna in the Convent of Sts. Marpha and Mary*

her mentor to the very end, voluntarily following her to her suffering and death, fulfilling thereby the commandment of Jesus Christ. She was martyred at the age of around 35.

The Cheka men arrived at the school on July 17 at noon. They took away from the prisoners their last possessions announcing that they would be taken to Verkhne-Sinyachikhinsky Factory.

At midnight the prisoners were awakened and taken in the direction of the village of Sinyachikhi. There was an abandoned iron mine not far away; one of the pits, Nizhnyaya Selimsk, was 60 metres deep. It was made up of two parts: the "working" one, from which ore was mined formerly and "the machine" one, in which the water pump stood. The wooden beams which lined the walls of the pit now stuck out half rotten. The executioners hit the prisoners with the butt and threw them into the pit. Elizaveta Feodorovna was the first to be pushed into the horrible dark hole. She crossed herself and prayed to God aloud saying: *Forgive them, O Lord, for they do not know what they do.* All were pushed over still alive, except Grand Prince Sergei Mikhailovich who resisted and struggled with the executioners and therefore was shot with a revolver. Then the executioners threw into the pit hand-granades from which Feodor Remez died. The rest died in

great agony: they suffered from injuries, broken bones, thirst and hunger. The bodies of the martyrs were taken out of the pit in October 1918 by the White Army. The body of Elizaveta Feodorovna was found near the body of Prince Ioann on a ledge approximately 15 metres below. The wounded head of the prince was bandaged with the grand princess's *apostolnik* (nun's head-gear). On Elizaveta Feodorovna's breast there was an icon of the Saviour with an inscription: "St. Lazarus Saturday, April 13, 1891", the day she was converted to Orthodoxy; the icon, most likely, was given to her in blessing by Emperor Alexander III. Two unexploded hand-granades lay by her side: the Lord did not wish the body of His saint to be torn apart. The fingers of her right hand were folded as for making the sign of the Cross. Peasants in the neighbourhood heard the singing of the prayers: "The Cherubical Hymn" and "Save, O Lord, Thy people."

After the post-mortem the bodies of the martyrs were washed and wrapped in white shrouds, put in plain coffins and placed in the cemetery church in Alapaevsk; there panikhidas were held and the Psalter read continuously. In the evening of October 18, an assembly of the clergy served the All-Night Vigil. On the following day, the clergy proceeded to the cemetery church where a panikhida was said and then, to the singing of the hymn "O Holy God", the coffins were borne to the cathedral where the Liturgy for the Departed was held followed by the funeral service for the martyrs. Both in the evening and morning there were so many people that they could not all enter the cathedral and had to stand outside. For hours the people filed past the coffins to pay their last respects to the new martyrs. The sound of sobbing filled the air. Afterwards to the singing of "O Holy God", the tolling of bells, and the military orchestra playing "If Glory...", the coffins were borne to the crypt of the cathedral. However, the Alapaevsk martyrs did not find permanent rest in the cathedral crypt. The Red Army began to attack again and their remains had to be taken to a safer place.

Hegumen Serafim, a friend of the grand princess, with the help of two postulants, overcoming great difficulties, transported the coffins in a goods wagon. In August 1919, they arrived in Chita. At the Protecting Veil Convent Hegumen Serafim with his helpers removed the floor boards in one of the cells and dug one shallow grave into which they placed all eight coffins and covered them up with a thin layer of earth. Hegumen Serafim lived in that cell guarding the bodies of the martyrs for six months. The storm, however, drew nearer and the remains of the martyrs had to be taken beyond the borders of Russia. With the greatest care Hegumen Serafim had them taken to Peking where they arrived in April 1920. The sisters and brother of Elizaveta Feodorovna wished the grand princess's body and that of sister Varvara, to be buried in Jerusalem in the Church of St. Mary Magdalene.

Through the efforts of Princess Victoria, Elizaveta Feodorovna's sister, the coffins were sent from Peking to Tientsin and from there shipped to Shanghai. In



January 1921 they arrived in Port Said where Princess Victoria met them. Later she wrote to her brother Ernest Ludwig: "...The outer coffins are made of wood with brass bindings of Chinese workmanship; on top—a large Orthodox cross made of brass, at the head affixed in a simple frame a good photograph of Ella in a nun's habit and a brass crown above it. Varya's coffin is similar but without a photograph and smaller. If you remember her she was small.

"The monk [Hegumen Serafim] told me that when the coffins had to be hidden for several months [in Chita], before they could leave Siberia they were hidden in a convent, where they were opened... the body of our Ella was incorrupted only dried up. The nuns washed the body and changed the shroud for a nun's habit. And so she is robed now as she would have liked, as she always intended to do, as she said to me:

"To leave the world and end my life in a convent..."

At Jerusalem the coffins were met by Russian and Greek priests, British authorities, local inhabitants and Russian pilgrims who had happened to be in Jerusalem, when the Revolution took place.

The magnificent burial service of the martyrs was led by His Beatitude Patriarch Damian of Jerusalem: he was assisted by an assembly of the clergy. The coffins were placed in a small burial vault, as though awaiting them, located under the lower vaults of the Church of St. Mary Magdalene.

The Bishops' Council of the Russian Orthodox Church Outside Russia canonized in 1981 all the new martyrs and confessors of the Orthodox Faith who had suffered in Russia and among them, Grand Princess Elizaveta.

*L. P. MILLER (Australia)*

## Father Pavel Florensky: "That You Remember the Lord..."

Father Pavel Aleksandrovich Florensky was born on January 9, 1882. On his father's side he belonged to a family which gave many clerics to the Kostroma Diocese over the years.

His grandfather, Ivan Florensky (1815—1866), studied at the Lukh Theological School and then at the Kostroma Theological Seminary. "As one old nun told me," wrote Pavel Florensky in 1910, "my grandfather graduated from the seminary with honours and was sent on to the Academy, but then, from love of science, he decided to enroll in the Military Medical Academy, Metropolitan Filaret of Moscow personally tried to make him change his mind, predicting him the rank of a metropolitan if he agreed to take monastic vows. But the grandfather chose his own way in life, which led him to poverty and a break with his father. I myself think at times that this abandoning the family tradition of priesthood in favour of science was the fateful family mistake, and that until we return to priesthood, God will continue to dash and frustrate the best of our attempts."

His father, Aleksandr, was deputy chief of the Caucasus Railway District. His mother, Olga Saparova, belonged to an old Armenian family. Their different faiths and an atmosphere of humanitarian positivism that prevailed in the family left Pavel Florensky without any habits of church life or religious education.

His coming to God took place in the summer of 1899 after a number of calls from the Lord which he described in detail in his memoirs.

Upon graduation from the Moscow University Department of Physics and Mathematics in 1904, Florensky met Bishop Antony Florensov who lived in retirement in the Moscow Monastery of the Don Icon of the Mother of God and was a starets there. With the zeal of youth Pavel Florensky begged the starets to bless him for taking monastic vows, but Bishop Antony sent him instead to the Moscow Theological Academy where he was placed under the spiritual guidance of Hieromonk Isidor of the Gethsemane Skete.

The pastoral guidance offered by Bishop Antony and Hieromonk Isidor was of a special kind. An especially well educated hierarch who had a thorough knowledge of secular culture, Antony deemed it necessary to train apologists who could perform missionary work within secularized society. Hieromonk Isidor came from serf peasants and was distinguished for his extraordinary tolerance and love. Both these startsy shared profound ecclesiastical awareness (tserkovnost), combining great spiritual experience with traits of a fool-in-Christ.

During his studies Florensky also met Hieromonk Anatoly Potapov at the Optina Hermitage and Schemahegumen German and other startsy of the St. Zosima Hermitage.

This spiritual development led to Florensky's decision to enter Holy Orders. On April 23, 1911, Bishop Feodor Pozdeevsky, the then Rector of the Moscow Theological Academy, ordained him deacon, and on the following day, priest, appointed to serve at the Church of the Annunciation in the village of Blagoveshchenskoye (some 2 kilometres away from the Trinity-St. Sergy Lavra). Beginning from the Feast of the Exaltation of the Precious and Life-Giving Cross in 1912 to May of that year Father Pavel served in the Domestic Chapel of St. Mary Magdalene of the Red Cross Orphanage at Sergiev Posad. His contemporaries were struck with the way the gift of priesthood disclosed itself in Father Pavel. "All that can be said of the exceptional gift for science of Father Pavel, and his individuality thanks to which he always had his own opinion as a sort of revelation about things, is but secondary and unimportant if one does not know his main quality. The spiritual centre of his personality, the sun that illuminated all his other gifts, was his priesthood" (Archpriest Sergy Bulgakov).

His ordination was seen by Father Pavel as a gift of grace which filled him with paschal joy and peace, as a return to his ancestors, to his family tradition of the service of the Church.



In the beginning Father Pavel took a keen interest in parish service, tried to get appointed to a village parish contrary to the opinion of his spiritual father, and in 1915 enlisted for the front as a regimental chaplain with a hospital train. However, gradually he submitted more and more to the will of his spiritual father—Bishop Antony who felt that the main calling of Father Pavel was not to be a parish pastor, but to engage in apologetic teaching.

The thesis of Pavel Florensky for Candidate's degree entitled "On the Religious Truth" (1908), which became the core of his Master's thesis (1912) and of his book "The Pillar and Ground of Truth" (1914) discussed the ways of entry into the Orthodox Church. Father Pavel formulated the central idea of the book, prompted by experience, as "living religious experience as the only lawful method of understanding the dogmas. Tserkovnost is the name of the refuge where the disquiet of the heart is pacified, where the claims of the reason are bridled and where great tranquility descends upon the mind." Having defended his thesis on May 19, 1914, Father Pavel Florensky received the Degree of Master of Theology and became professor extraordinary. In 1914-1915 he was awarded the prizes of Metropolitan Filaret of Moscow and of Metropolitan Makary of Moscow for his Master's thesis "On Spiritual Truth".

In 1908 Father Pavel began to teach at the Chair of History of Philosophy at the Moscow Theological Academy.

The central idea of his lectures can be expressed in his own words: "The philosophy of every nation in its most profound essence discloses the faith of that nation, originates from that faith and strives towards it. If there can be Russian philosophy, it can only be the philosophy of the Orthodox faith..." (1912); "Philosophy is lofty and valuable not in itself, but as a finger pointing at Christ and for a life in Christ (1914); "The Saints are the mainstay of church life, the vehicles of church conscience, the mature fruit of the life in the Church" (1915). These ideas of Father Pavel obviously demonstrate that his creativity was deeply rooted in the life of the Church. This is confirmed by the programme of the *Bogoslovsky Vestnik* (Theological Herald) journal of which Father Pavel was the editor in 1912-1917.

The Supreme Church Authority highly valued the scholarly and teaching work of Father Pavel. In March 1918 he was invited to take part in the commission of the All-Russian Council on theological schools.

It is absolutely wrong to think that after the 1917 Revolution Father Pavel abandoned his church service.

From 1918, he read religious-philosophical lectures in various societies with the blessing of Bishop Feodor. On September 8, 1924 he petitioned His Holiness Patriarch Tikhon to be relieved of his teaching duties at the Moscow Theological Academy. The formal reason for his resignation were his collisions with the newly appointed rector, Archpriest Vladimir Strakhov. As an adherent of "Feodor's" school of thought, Father Pavel must have felt ill at ease among professors with a liberal and pro-Renovationist orientation. The fact that even in 1924 he could not withdraw from the Academy without the blessing of the Patriarch (although formally the MTA had

already ceased to exist and Father Pavel combined his teaching with work at Soviet organisations) attests to his responsible attitude to the Church and canonical discipline.

After the church of the Sergiev Posad Orphanage was closed in 1921, Father Pavel had no parish of his own, but continued to serve in churches of Sergiev Posad and Moscow. It was probably then that he became close with a starets, Archpriest Aleksy Mechev.

Divine Providence put Father Pavel in some absolutely special conditions which required complete dedication and a more independent position. One could define this obedience as a mission, a witness for the Church and a struggle for her interests in a society which proclaimed godlessness at its goal.

One also has to understand Father Pavel's attitude to the Revolution, Soviet government and work at secular institutions and agencies. The Revolution did not come to him as a surprise. According to Archpriest Sergy Bulgakov, at a time when the whole country was obsessed with it, when short-lived church-political organizations mushroomed up in the church circles, Father Pavel remained indifferent to all these things—either because of his general disregard of worldly arrangements, or because the voice of eternity in his ears drowned the calls of the time... Therefore he was not shocked by the change in relations between the Church and the state that followed the Revolution. He retained his inner freedom from the state from which he did not expect anything either before, or after the Revolution, regarding it equally alien to his nature to curry favour both with the superiors or people of lower rank. It would be no exaggeration to say that Father Pavel passed through our catastrophic times taking no notice of it spiritually, without being impressed with its revolutionary exterior. This indifference underlies his loyalty, or "obedience to any authorities". One should add to this that Father Pavel stressed the difference between the ideological convictions concerning a better state organization and the practical acceptance of the political conditions in which one had to live. He regarded the collapse of the autocracy as an event of far greater historic and catastrophic nature than the subsequent chain of political coups. He regarded as far more spiritually disastrous the spiritual consequences of the February Revolution than those of the October Revolution of 1917.

"I have almost nothing to say on political matters," he wrote in 1927. "From my character, occupation and conviction, based upon history, that historic events take a course quite different from the one intended by their participants, developing instead according to the hitherto unknown laws of social dynamics, I have always shunned politics and also thought it harmful for social organization when men of science, called upon to be unbiassed experts, became involved in political struggle. Never in my life did I belong to any political party."

Father Pavel was fully aware of the personal problems that might lie in store for him in the new social situation. A prominent cleric, professor of the Moscow Theological Academy and editor of a leading theological journal became a natural target of comments, including malicious ones, in a society which has just proclaimed the separation of the Church from the state.



Why then did he not emigrate like a significant part of the Russian intelligentsia? The best answer to this question was provided by Sergy Bulgakov who drank in full the bitter cup of an exile: "Born in the Caucasus, he found his promised land at St. Sergy's Trinity, where he loved every corner and plant, its summers and winters, its springs and autumns.... And obviously enough, it was not accidental that he did not go abroad where he could expect a brilliant future as a scholar, and probably world fame, which did not exist for him at all. Of course, he knew what might lie in store, could not help knowing, it was made too mercilessly clear by the destinies of his country, from top to bottom.... One could say that life seemed to offer him a choice between the Solovki [prison camp] and Paris, and he chose... his country, be it even the Solovki, wishing to share to the end the fate of his people. Father Pavel could not and would not become an emigre in the sense of making a willing or unwilling break with his country, and he himself and his fate are the glory and the greatness of Russia, although also a greatest of its crimes."

Father Pavel Florensky was one of the first clerics who worked at Soviet secular organizations. But he was always true to his convictions and Holy Orders writing this for his own benefit in 1920: "Never betray your convictions. Remember that one concession invites the next and so on and so forth." As long as he could, i. e. to 1929, Father Pavel, no matter where he worked, he always wore the cassock, making no secret of his being a cleric. People were shocked to see this "learned priest" on the staff of a government office.

From October 22, 1918, Father Pavel was a member of a Commission for the Protection of Artistic and Historical Monuments of the Trinity-St. Sergy Lavra. Over two years he held the post of its secretary and keeper of the vestry. There was a very real threat of the Lavra valuables, which had all been nationalized, being destroyed or irretrievably lost for the Church. In connection with this, Father Pavel wrote to His Holiness Patriarch Tikhon: "Your Holiness, Merciful Archpastor and Father!

"Having been invited on the Commission for the Preservation and Restoration of the Lavra, we ask for a blessing of Your Holiness for our forthcoming, and most responsible task, and to have the right to ask for the blessing we deem it our duty to explain how we understand surrendering the silver to the government—according to the decree. As of October 30, New Style, the Lavra has been the property of the Commissariat for Public Education. Consequently it is not a matter of anything being taken away from the Church at the Lavra, because everything has been taken, but rather of what can be rescued for the Church on various direct or indirect grounds. The main task before the Commission is to keep everything within the Lavra walls and, in as much as possible, to preserve the order of its life. Attached to this basic task is another, which, though of a secondary nature, makes it possible to implement the first one—to channel the restoration work in a direction the least damaging for the Church."

Father Pavel had a special role to play in saving the relics of St. Sergy when they were handed over to the museum. During those years he advanced the idea of what he called "living museums" suggesting

that the Trinity-St. Sergy Lavra and the Optina Hermitage be preserved as functioning monasteries. But in those years all such attempts were doomed.

At the height of an official campaign of opening the shrines with the relics of saints and destroying icons Father Pavel wrote his famous "Iconostasis" in which he traced the spiritual bond between a saint and his icon, proving the ontological superiority of the icon over a secular painting and its general cultural value. To the campaign of changing the historical names of cities, streets and even personal names and surnames, Father Pavel replied with a work "Names". He stressed the spiritual function of a name as revealing the essence of an object and as a method of distinguishing the types, the laws of spiritual reality.

In his other works of that time Father Pavel pointed out that the cult of an individual unrestrained in his actions and claims by supra-human spiritual values inevitably leads to a perilous confusion of the good and evil. In art it leads to extreme individualism, in science—to a cult of knowledge divorced from life, in economics—to the cult of plundering, and in politics—to the personality cult. Father Pavel tried to uphold before the secularized world the spiritual significance of Orthodox culture as offering the best expression of general human values. Any different approach would have rendered meaningless attempts to preserve monasteries, churches, icons and church plate.

With all his high moral and scholarly authority Father Pavel witnessed to the fact that culture and science do not renounce religion, as atheists maintained, but, like philosophy, should serve the role of a finger pointing to Christ. Writing about his views in 1927, Father Pavel pointed out that "faith determines the cult, and the cult—the view of the world out of which follows culture".

The main report presented at the 1988 Local Council gave this assessment of Father Pavel's work at the Moscow Theological Academy in the 1920s: "Represented in its development by the profound Christian philosophical gnos̄is of the brothers Trubetskoy and Nikolai Lossky, daring theological intuitions of Father Pavel Florensky and Archpriest Sergy Bulgakov, the Russian Orthodox theology of the 20th century proclaimed, in the person of such outstanding interpreters of the patristic tradition as Father Georgy Florovsky and Vladimir Lossky, its historical return in the fold of the Orthodox Church Tradition by which the Russian Church has been living all through her millennial history.... Certain prominent theologians and church scholars in our country did not abandon their creative pursuits (in the 1920s). Among them one should mention the priest Pavel Florensky († 1943), and Ivan Popov († 1938) some of whose works written over those years have become known thanks to the recent publications."

*Hegumen ANDRONIK*

*(To be continued)*



# RETRIEVING THE LOST

(Interview with Nikita Struve)

Nikita Struve, director of the "YMCA-PRESS" Publishers and Editor-in-Chief of *Vestnik Russkogo Khristianskogo Dvizheniya* (Bulletin of the Russian Christian Movement), visited this country in connection with an exhibition of the printing matter brought out by his publishing house, held on the premises of the USSR State Library of Foreign Literature from September 17 to October 6, 1990. The significance of this event is difficult to overestimate as it marks a new stage in reuniting two parts of Russian culture, which until recently practically existed apart, connected only by "informal" ties. Over the last 70 years the "YMCA-PRESS" Publishers have been one of the main seats of spiritual, cultural and educational activity among Russian people abroad. Founded in 1921, the publishing house gradually acquired a qualitatively new aspect thanks to the efforts of outstanding representatives of the Russian Christian thought deported from Soviet Russia in 1922 by Lenin's order, particularly such illustrious personalities as N. Berdyayev, G. Fedotov, N. Zernov, A. Logovsky, and others. The uniqueness of the brilliant epoch of the early-20th-century religious renaissance, which found comprehensive development among the Russians abroad in the 1920s, is adequately reflected in the publishers' catalogue distributed among visitors to the exhibition. The uniqueness consists above all in the fact that 20th-century Russian Christian culture, which was promoted chiefly by the publishing house, represents a unity of Christian spirituality in the variety of theological, philosophical, scientific and artistic creativity. The Russian 20th-century book abroad—from the famous *Ways of Russian Theology* by Archpriest Georgy Florovsky and photoalbum *Russian Orthodox Hierarchs, Confessors and Martyrs* to works of Russian fiction written over the last few decades which until recently have not been available to broad Soviet readership—such is the spectrum of publications displayed at the exhibition. A special page in the history of the publishing house headed by Nikita Struve is associated with the name of the great Russian writer Aleksandr Solzhenitsyn, champion of human rights and Nobel Prize winner. The "YMCA-PRESS" was the first publishing house to bring out *Archipelago GULAG*, a book that played a key role in the political history of the 1970s. And today, when access to Russia has been opened for Solzhenitsyn's books, "YMCA-PRESS" remains the main publisher of his works abroad.

*Vestnik RKhD* (Bulletin of the Russian Christian Movement) which is also headed by Nikita Struve, is a magazine whose role in the Russian Christian periodical literature is comparable to that of the "YMCA-PRESS" in the dissemination of books. Its specifics lie in the combination of Christian theology, philosophy, publicist writing and literature

under one cover. In the period of the stiff suppression of religion and religious culture in the USSR the journal offered its pages not only to foreign Orthodox authors but also to some of those who lived and worked in Russia and, for understandable reasons, could not be published extensively enough in the Soviet Union, thereby bridging the gap between the separate parts of Russian Orthodoxy.

Nikita Struve is not only director of a publishing house and editor-in-chief of a journal, but also a literary scholar and university professor. The main subject of his scholarly interests is 20th-century Russian poetry. Below we publish an interview given by Nikita Struve to our special correspondent V. Semenko.

**Q:** As we cordially greet you on Russian soil, we would like to know in the first place your impressions of this visit.

**A:** The impressions we have got during these five days are so abundant that we find it difficult to sort them out. In one morning we managed to see three Kremlin cathedrals with fantastic riches of which I knew only from books. I was overwhelmed by everything I saw and have not yet recovered from this feeling. I consider my visit to the Moscow Kremlin to be the greatest event in my life.

In the very first day of my stay here I felt the desire to see Russian scenery and the Russian countryside. I was struck by Russian expanses. I was also eager to see a half-ruined church being restored. The Romashkovo church now under restoration was for me a sort of symbol of Russia's resuscitation, which holds promise for the future. This church is being revived by the brotherhood of St. Aleksy.

**Q:** You are one of those people who continue the spiritual and cultural tradition of the first and second waves of the Russian emigration. In this connection I would like to know your assessment of the role played by the Russian émigré community in Russia's spiritual and cultural revival which we now witness.

**A:** The answer is quite definite: without the Russian community abroad, whose spiritual and cultural life developed in conditions of freedom, we simply would not have had 20th-century Russian culture, and traditions would have been broken. Therefore, the assimilation of all this experience is absolutely indispensable.

**Q:** Our country today is the vortex of political and social events which are ambivalent by nature. What can you say about these events as a Christian and as a member of the Orthodox Church?

**A:** What is now taking place in the country is an absolutely natural social outburst. The boiler is seething after 70-years' pressure. This seething is fraught with its dangers, but it will eventually stop. A transition from seething and boiling to creative work will have to be made with time.



**Q:** The Soviet press has published Solzhenitsyn's essay on ways of improving the state of affairs in Russia. I believe your position is close to his?

**A:** This "essay" is in effect the ideas he suggests for consideration. There is a great deal in this article I would subscribe to. Much of it was contained in the "Letter to the Leaders" written more than 15 years ago. They did not pay heed to it at that time. Today is the last chance to do this.

**Q:** What is your attitude to the stand adopted recently by the Karlovci jurisdiction towards the Russian Orthodox Church? I mean above all the well-known Karlovci "Message" distributed at the Local Council.

**A:** I have already spoken about this on many occasions. I think that the message is mendacious and unsubstantiated historically and absolutely illiterate theologically. Presenting grace as being dependent on the dignity of a priest or other clergyman is self-evident absence of culture or heresy. I am simply surprised that the Karlovci jurisdiction could compose such text and distribute it in Russia. I think that the Karlovci people did not know or realize what they were doing. In the final analysis, this text turns against them. I think they should simply admit that that action was profoundly erroneous. And destructive, too. I deeply regret that being part of the Russian Orthodox Church, the Russian Church Outside Russia suffers from being isolated from universal Orthodoxy, although she has retained the apostolic succession of her hierarchs and the grace of priesthood. The Karlovci jurisdiction became the "Karlovci jurisdiction" precisely because, contrary to the desire and decision of recently canonized His Holiness Patriarch Tikhon, it introduced schism into the Russian Orthodox Church Outside Russia, and later. The Karlovci's principal mistake is that they have not lived meekly in expectation of the time we witness now, but have always acted as the only and independent Orthodox Church in the whole world. I think that this totally unjustified claim is what ruins her above all.

**Q:** The question is raised of the need for the speediest canonization of new Russian martyrs. What can you say to this?

**A:** I believe that here, too, the Russian Orthodox Church Outside Russia should not have performed the act of canonization; she should have glorified new martyrs in every possible way without involving the political aspect of the matter (I mean the act of canonization of the tsar's family); she should have waited for more propitious times. Nevertheless, we must give credit to the Karlovci jurisdiction because it spoke a great deal about the martyrs and suggested their glorification. I shall not reproach it for this. Still, I hold that no part of the Church can canonize anybody. In general, as I see it, canonization should be based on a real veneration of a saint among church people. I think that canonization should not forestall veneration.

**Q:** Will you please say a few words about the history of the "Vestnik of RKhD" you are in charge of? Do you maintain any ties, contacts, cooperation with independent Christian publications of which there is a multitude now both in and outside Russia?

**A:** *Vestnik Russkogo Khristianskogo Dvizheniya* was founded a long time ago, in 1925. Our RKhD was thin and small at that time, obviously yielding the palm to such publications as the *Put*. It was headed by extremely worthy persons: Nikolai Zernov, Georgy Fedotov, Arkady Logovsky, a new martyr executed by shooting in Leningrad in 1940, who remained loyal to the Moscow Patriarchate even after Metropolitan Evlogy had gone over under the omophorion of the Patriarchate of Constantinople in 1931. His son Ivan continued the publication of the *Vestnik* in the Baltic Region after a short interval in the 1930s. The *Vestnik* was resumed in Munich and Paris, but its heyday was in the mid-1960s when a small breach was made in the "iron curtain" and an opportunity was opened for cooperation with sound forces in Russia. At that time there were not so many people who were bold enough to maintain contacts with the West and who tried not to limit themselves to work in official organs. *The Journal of the Moscow Patriarchate* was very conformist at that time. It is to be hoped that now, in the new period, it will try to overcome this conformism (although being an official organ, it cannot be too independent, but it must be bold and effective none the less). Thanks to cooperation with these sound forces, in particular with now late Father Aleksandr Men, who cooperated with us covertly in those distant years, the *Vestnik* gradually became a thick journal, such as it is today, with its highly original make-up. It has not only a theological but also a literary and socio-political sections. It may well be that this constitutes the original trait it introduced into the religious periodical press.

As for present-day religious periodicals in Russia you can see for yourself how numerous they are, with this multitude of various bulletins, journals and magazines. It seems to me that their emergence and development only begin. At one time the journal *Vybor* (Choice) was closest to the *Vestnik*. In my opinion, it was directly inspired by the *Vestnik's* structure as if aspiring to have the same make-up.

**Q:** You've mentioned the recently murdered Aleksandr Men. You must have known Father Aleksandr personally. Could you say a few words about this remarkable person and his role in the spiritual revival we are witnessing today.

**A:** We never met each other but were rather close acquaintances in a way. His demise occurred several days before I came here but just before I left Paris, I got a letter from him written shortly before his death. I think that he will go down in the history of the Russian Church as a greatest enlightener and, perhaps, even the only enlightener of a certain period in the 1960-1970s. He was equal to none in this respect. He had rather bold ideas; I diverged with him on certain



points, but nevertheless his tragic death is a colossal loss in general and for bibliology in particular. We know that the Orthodox Church is not rich in scholars nowadays. Maybe his death is a sign of victory of some dark forces over enlightenment. It is too early to talk about this. Even if he is a chance victim, this is a victory of barbarism and evil, of dark forces over the forces of light all the same. But, as always, this is a temporary triumph of evil, a sham, imaginary victory. Father Aleksandr's sacrificial life is bound to bring forth spiritual fruit. Very significant is a phrase from his last letter to me: "...I dream of pluralism developing peacefully."

**Q:** Christian political parties, now appearing in Russia, base their programmes on Christian values. Must Christians organize political parties, and what, in your opinion, should be Christians' attitude to politics?

**A:** Must?—Definitely not! But they may, of course. There is a similar tradition in the West, but not in all countries. In some of them Christian political parties did play a very important role. In Germany, for instance, a much less important role in Italy and still lesser role in secularized France. Christians may and, by their temperament and calling, perhaps even should participate in politics. Life may be built by prayers in a cloister, but it is also built by paving roads, transforming state structures, and, therefore, a Christian party is a quite legitimate phenomenon. Russia

knows no such tradition. Russian history is all in ruptures, and the last rupture is the most terrible and the most devastating. We may refer to the Duma, which had bishops and priests, and this seemed to be absolutely natural. Metropolitan Evlogy, for one, was a Duma deputy. One may be a deputy and found a party, and, contrariwise, one may not be a deputy and not organize a party. I think that in this case everything depends on one's calling.

**Q:** What would you wish to Christians and workers in Russian culture and directly to the "JMP" staff?

**A:** I would not take it upon myself to express wishes to all Christians in Russia. As for *The Journal of the Moscow Patriarchate*, I am its longstanding reader. First of all, I should like *JMP* to be a journal with a free circulation, with an indicated number of copies and price. Sometimes it seems to me that it is not a journal but some bulletin for internal use. I have already said and written on more than one occasion that *The Journal of the Moscow Patriarchate* should have an open subscription and be sold freely. Remaining the official organ of the Orthodox Church, it should be open for discussion and vivid in presentation of material so as to be interesting for readers. But in the present situation, when your magazine cannot be bought even in churches, I think that it may even be futile to give an interview.

## A. Buevsky's Work in Church and Society

Aleksey Buevsky was born on June 21, 1920, in the town of Kostroma. He received religious instruction in the family. He started earning his living while in senior school. In 1945, a student of the Moscow Steel Institute, he entered the Theological Institute to be transformed in 1946 into the Moscow Theological Academy. He graduated from the Academy in 1951 with the degree of Candidate of Theology granted for his thesis "Orthodox East and the Russian Orthodox Church in the Early 20th Century". In May 1946, Head of the Department for External Church Relations, Metropolitan Nikolai of Krutitsy, took him on the staff of the Department as an office-worker. He was made officer of the Department in 1951, appointed Secretary of the Department in 1960, and Executive Secretary in 1981.

By virtue of his responsibilities A. Buevsky was directly involved in the formation and development of the post-war external policy of the Russian Orthodox Church, such as deepening fraternal relations with the Local Orthodox Churches, establishing and strengthening relations with non-Orthodox Churches and religious organizations and ecumenical bodies, intensive peace-making including cooperation with other world religions. These efforts called for both everyday work at the Department itself and participation in various inter-Orthodox, ecumenical, inter-

religious and public conferences both within and outside the country.

A special mention should be made of A. Buevsky's work as member of the Russian Orthodox delegation at the 1st and 3rd Pan-Orthodox Conferences in Rhodes, Greece (1961 and 1964), and then as member of the Holy Synod Commission established in May 1963 to work on the issues of the agenda adopted by the 1st Pan-Orthodox Consultation for the proposed First Pan-Orthodox Pre-Council.

A. Buevsky also participated in the first meeting between representatives of the Russian Orthodox Church and the World Council of Churches in Utrecht, the Netherlands (August 1958), which initiated official relations between the two, as well as the 3rd, 4th, 5th and 6th Assemblies of the World Council of Churches—in New Delhi (1961), Upsala (1968), Nairobi (1975) and Vancouver (1983). He has been member of the WCC Central Committee from 1968 to 1991. He also attended the WCC World Conferences, such as "The Church and Society" (Geneva, 1966), "Faith, Science and Future" (Massachusetts, 1979) and "Justice, Peace and the Integrity of Creation" (Seoul, 1990).

A. Buevsky was also among the participants of the 7th, 8th and 9th General Assemblies of the Conference of European Churches in Engelberg



(Switzerland, 1974), Crete (1979) and Stirling (Scotland 1986). He also took part in the European Ecumenical Assembly on Peace with Justice in Basel (1989).

As a peace-worker Buevsky was involved in the preparations for and conduct of Inter-religious Conference for the defence of peace which took place in May 1952 in the Trinity-St. Sergy Lavra. He was also involved as member of the Russian Orthodox Church delegation in the conference of all religions in the USSR "For Cooperation and Peace Among Nations" which was held in the Lavra in 1969. In autumn 1957 he took part in the World Interreligious Conference for Peace organized by the Indian Jainist Centre in New Delhi. The late 1950s saw the growing international Christian peace movement in which Buevsky took an active part as delegate to the six All-Christian Peace Assemblies which took place in Prague from 1961 to 1985, as well as member of the International Secretariat of the Christian Peace Conference, then of CPC Working Committee, and Vice-President of the Movement since 1985.

Since 1968, A. Buevsky has been serving on the Commission of the Churches on International Affairs of the World Council of Churches first as member of its Executive Committee, from 1969 as Vice-Chairman, and then Vice-Moderator.

He was among the founders of the World Conference on Religion and Peace (WCRP) and participated in its 1st, 2nd, 3rd and 5th assemblies in Kyoto (1970), Louvain (1974), Princeton (1979) and Melbourne (1989). He is also member of the WCRP International Council.

Since 1974 Buevsky has been involved in the programme of peace cooperation between the Russian Orthodox Church and Pax Christi Internationalis of the Catholic Church.

On April 1983 he took part in the Christian World Conference on Life and Peace in Upsala, Sweden, and later, as the follow-up of the Conference, in establishing a centre for international Christian peace studies in Upsala known as Life and Peace Institute, on the Board of which he has been since.

A. Buevsky was also among the participants in the Moscow World Conferences "Religious Workers for

Lasting Peace, Disarmament and Just Relations Among Nations" and "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe". As secretary he helped organize the five International Round Table Conferences of Theologians and Experts on Peace and the Integrity of Creation, which took place between 1983-1987 in Moscow.

As member of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace, Buevsky participated in various peace conferences held in Moscow by the SPC and other public organizations.

Noteworthy is also Buevsky's participation in the internal life of the Church, including his service as secretary of the Holy Synod Commission on the preparation for and celebration of the Millennium of the Baptism of Russ, which was established in 1980. He was also member of the Jubilee Local Council of the Russian Orthodox Church in 1988. He contributed to the revival of St. Daniel's Monastery in Moscow as member of the Commission in charge of the restoration and construction works in the St. Daniel Monastery.

A. Buevsky is member of the Holy Synod Commission on Christian Unity and Inter-Church Relations and of the editorial board of *The Journal of the Moscow Patriarchate* and the *Theological Studies*.

A. Buevsky is Doctor of Theology *honoris cause* of the Theological Academy of Evangelical Lutheran Church in Hungary (1975), the Orthodox Faculty in Presov, Czechoslovakia (1984), and the Jan Huss Theological Faculty in Prague (1989).

A. Buevsky was awarded the Russian Orthodox Church Orders of St. Vladimir, 1st Class (1985), St. Sergy, 1st Class (1990), St. Daniil, 1st Class (1989). He also has decorations from other Local Orthodox Churches.

In 1988, he was awarded the Diploma of the RSFSR Supreme Soviet for his peacemaking activities. He was also decorated by the World Peace Council, the Soviet Peace Committee and the Soviet Peace Fund.

By the decree of the USSR President M. Gorbachev of August 1, 1990, Aleksey Buevsky was decorated with the Order of Friendship Among Nations for his active work for peace.



## SPEECH

by His Holiness Patriarch ALEKSY II  
at the Convocation at the Moscow Theological Academy

October 14, 1990

Vladyka Rector, Your Eminences, esteemed Mikhail Aleksandrovich, reverend Faculty, distinguished Guests, dear Students of the Academy and Seminary and of the Precentorial Courses and the Icon-Painting School.

I congratulate you on the Feast of the Protecting Veil of the Mother of God under which the Moscow Theological Academy has been working for almost one hundred years now since the time when a church was consecrated in the name of the Protecting Veil of the Mother of God. This year the grace of God and the intercession of the Most Holy Mother of God and the prayers of St. Sergy have brought to this "great cell of St. Sergy" as many students as never before. With the faculty and the monastic community added in, the number of those who inhabit this monastery has reached one thousand people, making it a really great Lavra. The Lord calls labourers into His harvest. But, alas, it is no longer what it was one hundred years ago. The boulders of paganism, which seemed to have disappeared under the 1000-year-old layer of Orthodox education, have re-emerged, dugged out of earth, while the fertile layer in the life of the Russian people is no longer there, cut off and destroyed. New thorns of unbelief and spiritual blindness together with old weeds of paganism have begun to form spikes on the soil entrusted to the Russian Orthodox Church for cultivation. This is the harvest into which the Lord calls you. In the theological schools you are to learn to grow it, to grow the sown word of God. My word is addressed especially to those who have come here to study religion and to receive religious education.

Not all that was there in the church life of the last century deserves to be revived today, for it is dangerous to idealize the past. Had it been perfect, our present would have been different indeed. But what remains the same in all our trials are the basic laws of life and preaching.

I would like to remind you of two laws from the realm of religious education. First, one cannot teach a student to do what one does not do oneself. Secondly, a student will not grasp anything new unless he has implemented his already acquired knowledge. The basic mystery of Christianity is Christ who lives in us. We preach the Kingdom of God that has come in power to dwell in our souls and in our life. The Church is God living in people and people serving God in the spirit. It is in the Church, in her God-Man organism,

that the meaning of Orthodox Christianity lies and the promise of the Gospel is fulfilled. A priest-educator who has failed to partake of the mystery of the Church in his soul is ineffective.

Orthodoxy cannot be proved; it can only be manifested. Religious education you seek to receive here consists of theological knowledge, that is the knowledge of God, only in part. The main component of religious education lies in spirituality, that is the ability not to speak about Christ but to live in Christ and in the Church. It appears possible therefore to apply to the theological education the words used by a scholar to describe humanitarian education in general: education is something that remains with you when everything you have been taught is forgotten. If you forget your lectures, but preserve your love of the Holy Orthodox Church with her order and traditions and your ability to appreciate ecclesiastical and spiritual norms, if you preserve the spirit of the patristic thinking of God, then you have received that authentic theological education, which is given here not only through lectures, but also through prayer, worship, and communion with the monks of the Lavra and with one another.

The whole order of life in the Seminary helps to get the feel of the Orthodox everyday life. It is no secret either for you or for me that everyday life in the Seminary has many shortcomings. Not all lectures are really interesting, not all internal rules are to students' liking. Life in the Seminary turns out to be much more difficult than it seemed before the enrolment. But the burdens of life are created not by the life conditions, but by our attitude to them. If we preach the Cross and obedience, while considering every responsibility to be an infringement on our rights and freedoms and interference in our inner world, it means that our theological knowledge has stayed in our mind without reaching our heart. If you fail to learn obedience in seeking the will of God, you will not be able to teach the same to your future children. This is how you fail to be real teachers if you do not realize your theoretical knowledge. And teachers you are to be, those who guide children to Christ.

The time has passed when all—bishops, wardens, old women, and local representatives of the Council for Religious Affairs—were equally content with the quiet Father—performer of requested services and rites. Today it is not sufficient to satisfy people's



religious needs; we need to awaken them. It was yesterday that complaints of extramural student priests as well as other students too clever for their age sounded convincing when they maintained that all that "wisdom" was of no use to them, for their *babushkas* had no need of it.

As a matter of fact, it was not very convincing even yesterday, because, whereas an old woman might not need to fathom the depths of theology, a young and sincere priest had to care for all that concerned his faith and the life of the Church. That lack of thirst for knowledge was psychologically understandable: surrounded by old parishioners, alienated from young believers of his age and unable to engage himself in active work in church, a young priest began to identify the parish customs with universal Orthodoxy. Though such an attitude was almost inevitable, it ought not to remain a norm. You as pastors entrusted with the word of God have no right to withhold. You must be ready to give an answer to every man that asks you a reason of hope that is in you. St. Paul preached among Athenian philosophers in a way different from that in which the Protomartyr Stephen did it among the Jews. While there is one truth and one subject of preaching, i. e., the life and salvation in Christ, the ways of preaching it to different people vary.

In the theological schools the future priests ought to prepare themselves for the second great catechization of Russia. True, catechism today often comes after Baptism. Thousands of people come to the church to be baptized. But how many of them come to stay? Such people are easy and at the same time difficult to preach to. Easy, because they have been mystically prepared for the life in Christ, for a spark of grace has been already kindled in their hearts. Difficult, because it seems to them that they have done everything a Christian has to do, with no more duty left before God. You ought to be prepared to catechize everywhere, be it a church, hospital, cemetery, army, prison, university or school.

The new Law on Freedom of Conscience adopted recently by the USSR Supreme Soviet gives us this right. I have to explain to you, though, that the Supreme Soviet has rejected the amendment proposed to give us explicit permission to teach religion in school. In the Law as it is now there is neither explicit permission, nor direct prohibition to do so. Therefore, in accordance with the principle that "whatever is not forbidden is permitted", the religious instruction in schools and colleges is admissible *extracurriculum*, at parents' request. In addition, religious organizations are now permitted to teach religion on their own premises, and, more important, on the premises allotted them to this end. Whereas the Law grants us the right to teach, the Church and your vocation make it your duty. Certainly, the more spiritual the pastor, the less important his education and culture. But we have not yet reached the heights of the spirit to make our every word penetrate the human heart through God's grace. This means that we should think of our culture and

erudition. Can a pastor be called a spiritual and educated man if his primary concern is to find out his children's sins? It is spiritually unhealthy to look for our neighbours' sins and faults. A priest should rather find the best in people, developing the good and godly in them in full measure. It is the only purpose for which a priest may point to a person's sins and errors. This is a general principle of spiritual life.

Now let us translate this principle into the realm of theological education. It is known indeed that people who come today to the priest to listen to the word of the Church are affected not only with common human ailments; they are also stricken with intellectual passions and false spirituality. Are you ready for pastoral work with such people? The seminarian habit of condemning any deviation from Orthodoxy without analysing it is of little help here. One should try to discriminate a healthy side in a person's search from his inner illness. He appears to develop a spiritual interest, a craving for religion. Should then the priest in an encounter with such a person condemn him of his failure to come up to Orthodoxy, or should he support the first shoots of his awakened spirituality? There are a great many people today who stray into pseudo-mystical searchings, sects or heresies because of their ignorance of the Orthodox tradition. Yet in most cases they do so not out of any conscious resistance to the truths of the Church, but out of their ignorance of them. A sweeping condemnation therefore is of no help here. What is needed is a serious talk aimed at clarifying what it is exactly that the person is looking for and trying to find. Then, after explaining to him the meaning of Orthodoxy, the preacher should try to show to him that it is only in Christ and the Church that his spiritual thirst can be quenched. Without doing it we shall be like that pastor not sound spiritually who sees in his children nothing but their sins.

A priest is a pastor who leads people to Christ. He is not an inspector who is to check whether a product conforms to the standard and to scrap it if it does not. I believe that the changes that this school has introduced into its programme in recent years will contribute to the future priests' readiness to see a human person in his dynamic development and their ability to discern whether he comes to or goes away from Christ. The study of philosophy, history or religion and human culture is needed precisely for your pastoral work, for it will help you to come to a better understanding of a human being who, according to St. Augustine, "cannot find peace until he finds his Creator".

The Lord has called you to be pastors and to preach the Gospel at a crucial time. To overcome temptations the world puts on your way today, you ought to know Orthodoxy, to love it, to love the Church and the order of her life. You should also love people. It is this twofold love of God and people that will teach you, prompting to your pastoral conscience all that is necessary for salvation of the souls entrusted to you and your own salvation. But do not extinguish the



spirit that has brought you to this place. Master the art of drawing spiritual benefit from everything and the art of spiritual doing. Teach this ability to people longing for the truth. Be a model for the faithful in word, deed, life, spirit, faith, love and chastity. Of great importance is the personal example of a pastor, whose life in faith will also ensure the success of his preaching.

I thank you all, teachers and students, for your readiness to serve the Holy Church of Christ. May God's grace help you in your work and aspirations as you, teachers, sow the seeds of faith and theology and you, students, appropriate them to become pastors and servants of the Church of Christ. May God help both those who teach and those who study!

## Annual Convocation at the Moscow Theological Schools

On October 14, 1990, the Feast of the Protecting Veil of the Mother of God, which is the patronal feast of the MTA church, the traditional annual convocation was held in the Moscow theological schools.

In keeping with the fine tradition, on the eve of the feast, after Divine Liturgy a panikhida for all the departed teachers and students of the Moscow theological schools was conducted in the Academy church, which was headed by Archimandrite Venedikt, First Prorector of the MTA. That same day a lity was conducted at the memorial to the departed teachers, and in the evening, a solemn All-Night Vigil.

On the day of the feast, which was Sunday, prior to Divine Liturgy a moleben with the blessing of water was conducted in the Church of the Protecting Veil.

Thereupon, Divine Liturgy was celebrated by His Eminence Archbishop Aleksandr, Rector of the Moscow theological schools, Their Graces Bishops Anatoly of Kerch and Mark of Argentina and South America, guests and teachers of the Moscow theological schools in holy orders. Singing were three academic choirs. During the Liturgy two graduates of the Moscow Theological Seminary were ordained: Nikolai Filozov—deacon, and Hierodeacon Iliya Churakov—hieromonk.

Taking part in the solemnities were representatives of other theological schools: the delegation from Leningrad was headed by Archpriest Vasily Stoikov, Prorector of the Leningrad Theological Academy and Seminary; that from Odessa—by Archpriest Leonid Nedaikhlebov, OTS teacher; from Minsk—by Archimandrite Konstantin Goryanov, Rector of the Minsk Theological Seminary; from Kiev—by Father Mikhail Brynachak, KTS teacher. Archimandrite Gavriil, representative of the Patriarch of Bul-



*Patriarch Aleksy II of Moscow and All Russia making speech at the Annual Convocation at the MTS*

garia to the Patriarch of Moscow, took part in the divine service and the solemnities.

Patriarch Aleksy of Moscow and All Russia arrived for the beginning of the annual convocation, this being his first visit to the Moscow theological schools in his patriarchal dignity. His Holiness the Patriarch came to Zagorsk after Divine Liturgy he had celebrated in the Cathedral of the Protecting Veil of the Mother of God (St. Vasily's Cathedral) in Moscow.

The solemn meeting held in the assembly hall began with the singing of the troparion for the Feast of the Protecting Veil of the Mother of God. Sitting at the presidium table were His Holiness Patriarch Aleksy of Moscow and All Russia; Archbishop Aleksandr of Dmitrov, Rector of the Moscow theological schools; Bishops Anatoly of Kerch, Mark of Argentina

and South America, members of the faculty, guests of honour, which included Archimandrite Gavriil, representative of the Bulgarian Patriarch to the Patriarch of Moscow; Protos-presbyter Matfei Stadnyuk, Dean of the Patriarchal Cathedral of the Epiphany; Archimanrite Ippolit, Father Superior of the Moscow Monastery of St. Daniel; Archimandrite Evlogy, Father Superior of the Optina Hermitage of the Presentation of the Blessed Virgin in the Temple; Hegumen Maksimilian of the Trinity-St. Sergy Lavra, representatives of the Leningrad, Odessa, Kiev and Minsk theological schools, as well as M. Ivolgin, First Deputy Chairman of the Council for Religious Affairs at the USSR Council of Ministers; E. Averichev, representative of the Council in Moscow Region; N. Demin, Chairman of the Zagorsk Town Soviet of People's Deputies, and Academician B. Raushenbakh.

On behalf of the faculty and students, Archbishop Aleksandr addressed His Holiness a speech of greeting:

"Your Holiness,

"On June 7, this year, the Local Council elected Your Holiness as the Patriarch of Moscow and All Russia. Together with the entire plenitude of our Church, the faculty and students of our theological schools then offered up in their hearts thanks to God for the manifestation of His will, which is *good, and acceptable, and perfect* (Rom. 12.2), towards our Local Russian Church... Today, on our patronal feast of the Protecting Veil of the Mother of God and on the day of your visit to the Moscow theological schools, we have a good opportunity to greet you on behalf of the faculty and students of the Moscow theological schools and, as a token of the profound and reverential respect for Your Holiness, to present this official salutatory Address and an icon of the Mother of God to you."





*Archbishop Aleksandr of Dmitrov and Bishops Anatoly of Kerch and Mark of Argentina and South America during the divine service in the Academy church*

The salutatory Address says:

"Your Holiness, Our Lord, the Chief Shepherd and Custodian of human souls, Who chose you in your young years to serve His Holy Church, has now raised Your Holiness to the great and glorious Moscow Patriarchal See.

"In the person of their teachers and students, the Moscow theological schools, which have successively passed under your Primatial omophorion, offer you their congratulations on the lofty election and, in a sincere expression of profound respect and love, wish you God's help and strength in your holy service to the Church and the Motherland.

"The whole Christian world sees you as the Head of the many-million-strong Russian Church, the Patriarch of the city of Moscow and of all Orthodox Russia, the first, in terms of honour, among the numerous hierarchs of our Local Church, Holy Vladyka and spiritual Father of the entire pious believing people. In keeping with the ancient apostolic tradition, you are the First Bishop of the country, a worthy successor to the Metropolitans of Kiev, Vladimir and Moscow, continuer of the great church ministry of Their Holinesses Patriarchs of All Russia Tikhon,

Sergy, Aleksy and Pimen, who departed unto the Lord last spring.

"When, left without a Patriarch, all Orthodox Russia wondered whom the Lord would call for the new Patriarchal ministry, the Local Church Council pointed to Your Holiness, and in the profound awareness of our God's will, you humbly accepted the lofty election.

"The news of your election spread all over the country and the entire Christian world, filling with radiant joy and palpitation the hearts of all those to whom the destinies of the Russian Church and Holy Orthodoxy are near and dear. To the sincere feelings of millions of believers who acclaimed your election, the Moscow theological schools add their unanimous 'Axios!'

"Together with the pious All-Russian flock, the teachers and students of the Moscow theological schools consider it to be their pleasant and honourable duty to express their most profound, heartfelt gratitude and sincere and reverential respect to you.

"Expressing our common gratitude to you for your coming to the Moscow theological schools to attend our academy's solemn function, the leadership of the Moscow theological schools, aware of the responsible

tasks entrusted to them, consider it to be their duty to assure Your Holiness that the Moscow theological schools will do their best to fulfil their lofty ecclesiastical mission in accordance with the aims of the ecclesiastical and pastoral-theological education in our Church.

"Filled with affectionate and sincere feelings, the teachers and students of the Moscow theological schools wish Your Holiness good health, God's all-powerful help in your lofty and glorious ministry, blessed successes in all your undertakings and endeavours and many blessed years!

"With humble and profound respect for Your Holiness, on behalf of the faculty and students of the Moscow theological schools, Archbishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary."

In his reply, His Holiness the Patriarch called upon the Moscow theological schools to take an active part in accomplishing the numerous tasks facing the Russian Orthodox Church.

Thereupon Archbishop Aleksandr addressed His Holiness and the assembly with a speech, in which he said in part: "This is the day of reviewing the results of the past 1989/1990 academic year, which was filled with major events in the ecclesiastical and academic life, the day of reviewing our creative paths and the contribution to our native theological science and pastorship. Observing our academic feast, we realize more profoundly our involvement in the life of the theological school, our ecclesiastical and pastoral calling, our Christian duty before the Holy Church and our Motherland."

Prof. M. Ivanov, Prorector for Studies, delivered a report on the 1989/1990 academic year. "The past year," he said, "was marked in our theological schools by the changes and transformations taking place in our ecclesiastical life and the life of society, which reflects the ongoing process of general spiritual renewal and rebirth.

"In addition to instruction, teachers of the Moscow theological schools took an active part in various theological, ecumenical and peacemaking meetings both in and outside our country, bearing witness to Orthodoxy and making a weighty contribution to the establishment of peace.

"The administration, teachers and students of the Moscow theological schools arranged more than 100 meetings with students of higher and



secondary educational establishments, schoolchildren and their parents, library workers and representatives of public, youth and charitable organizations, radio and TV journalists, representatives of the central and local press, etc.

"Professor of the Academy, Metropolitan Pitirim of Volokolamsk and Yuriev, was elected People's Deputy of the USSR; Docent Archpriest Vasily Fonchenkov—deputy of the Moscow Soviet; teacher Archpriest Nikolai Rezhukhin—deputy of the Zagorsk Town Soviet, and teacher Archpriest Vladimir Kucheryavy—member of the Zagorsk town election committee.

"In the period under review two magisterial and 19 candidate dissertations were defended. These include the dissertation by a professorial grant-aided student from the Bulgarian Orthodox Church as well as eight diploma papers. Twenty-three persons graduated from the Academy, and 102—from the Seminary. One hundred and twenty-four persons graduated from the Seminary and 48 from the Academy by correspondence. Twenty girl-students and one representative of the Polish Orthodox Church finished the precentorial school.

"Besides the traditional educational programme, considerable attention was paid in the Moscow theological schools to general subjects and the general cultural development programme.

"In the past year the following courses were read within the framework of this programme: 'Christianity and Culture', 'Christianity and Literature' and 14 lectures on the life of our state. Prof. D. Pospelovsky of Canada delivered six lectures on church events in the 20th century. A meeting was organized of the students with the widow of the outstanding Russian thinker A. Losev.

"In the period between September 1, 1989, and May 31, 1990, the Moscow theological schools were visited by 1,239 delegations (19,106 persons in all), including Prime Minister of Poland Tadeusz Mazowiecki, Queen Sophia of Spain, US Secretary of State James Baker accompanied by Soviet Foreign Minister

E. Shevardnadze, Princess Ann of Great Britain."

After that Archimandrite Prof. Platon, Secretary of the Academy Council, delivered a speech on the theme: "The Church and Russian Historical Development". Thereupon the assembly listened with keen attention to the Address by Patriarch Aleksy of Moscow and All Russia, the text of which is published above.

Representatives of other theological schools congratulated the Moscow Theological Academy and Seminary. They read out salutatory addresses and then handed them over to the Rector together with memorial gifts. Archimandrite Platon, Secretary of the Academy Council, read out salutatory messages addressed to the Rector.

The official part of the convocation was concluded by Archbishop Aleksandr, who said:

"Your Holiness, Your Eminences, deeply esteemed guests, lecturers, teachers and students of the Moscow theological schools,

"Allow me to express our heartfelt gratitude for the honour of seeing you at our academic feast. On this festive day we experience profound satisfaction with the fact that our common school family has been able to assemble for the traditional solemn function.

"By God's grace the past academic year was blessed and successful. We were given a wonderful opportunity to partake of the treasures of faith and science, and now, recalling God's numerous and bountiful manifestations of grace towards the Moscow theological schools in the past academic years, we offer our thanks to God.

"The history of the Moscow theological schools knows many a wonderful and bright day. But this day will be entered in our academy's annals as a special, grace-filled and significant day. Today you, Your Holiness, have come to us for the first time in your dignity of the Patriarch of Moscow and All Russia so as, by your presence, to lend to our feast fulness, lofty solemnity and a special grace-endowed meaning. We have all been profoundly impressed by your Address in which you emphasized the excep-

tional historic significance of the current moment for the destinies of the Church and our Motherland. Having pointed out to the new prospects opening up for our Church in the field of service to society, to her extensive possibilities, rights and freedom guaranteed by the Law on Freedom of Conscience, you aligned these new conditions in the Church's mission with a high ecclesiastical responsibility of her pastors and the people of God as a whole. Finally, your concern for the theological schools, the moral make-up of students, the canonical discipline in the Church obliges us to ponder on these questions seriously and attentively in our theological education. Expressing profound gratitude for your paternal admonition, we deem it our duty to assure you that we will consider all your directions, advice and instructions to be programmatic ones.

"It gives us particular pleasure to see at our function the envoys of theological schools of our Local Church. We cordially greet representatives of the Leningrad theological schools, the Odessa, Kiev and Minsk seminaries and express our gratitude to you for your greetings in which we have felt your profound respect for the Moscow theological schools and your sincere joy over our academic function.

"Filled with the brightest impressions of our feast, with the feeling of gratitude to God for His great and abundant grace bestowed upon the Moscow theological schools in the period under review and in the humble hope for His undiminishing grace in the future, we conclude our festivity, our annual academic convocation."

The second part of the solemnity was devoted to a concert of religious music performed by the students choir conducted by Archimandrite Prof. Matfei Mormyl.

A grand reception was held in the professors' hall, which was attended by Patriarch Aleksy II of Moscow and All Russia, the hierarchs, guests, teachers and staff members of the Moscow theological schools.

*Father Aleksandr CHESNOKOV,  
MTS teacher*



## Nizhny Novgorod Diocese

Thousands of pilgrims gathered in the newly consecrated Trinity Cathedral of Diveyevo on the Feast of the Invention of the Holy Relics of St. Serafim of Sarov. It was the first prayerful commemoration of the Saint in the Diveyevo cloister since it was closed in 1927.

The solemnities were led by His Grace Archbishop Nikolai of Nizhny Novgorod. In the evening of July 31, 1990, after the reading of the akathistos to the Saint, Vladyka Nikolai delivered a short address to the congregation, in which he expressed joy at the possibility of openly glorifying this Saint of God. Then All-Night Vigil began. Afterwards confessions were heard right into the morning because most of the pilgrims desired to receive Holy Communion on the day of the feast.

On August 1, during the solemn Liturgy, Deacon Georgy Kulikov was ordained priest. At the end of the Liturgy, Vladyka Nikolai delivered a sermon. He recounted briefly the life of St. Serafim, the chosen one of God, who had strengthened spiritually numerous people all over Russia. "In our days of disturbances and disorder," the Vladyka said, "especially topical are the words of St. Serafim: 'Gain the spirit of peace and thousands will be saved around you.' Everyone must strive to be a peacemaker, and then it will be possible to establish peace and tranquillity."

Then a moleben was conducted to St. Serafim and a festal procession led around the Trinity Cathedral.

*Hieromonk KIRILL*

## Orel Diocese

On July 12, 1990, the solemnities on the occasion of the blessing after restoration of the belfry and cupolas of the Church of the Chief Apostles Sts. Peter and Paul in the city of Bryansk were timed to coincide with the patronal feast.

The clergy and numerous believers warmly welcomed Bishop Paisy of Orel and Bryansk who arrived for the festal solemnities. The archpastor was greeted by the former rector of



*The Church of Sts. Peter and Paul, the Chief Apostles*

the church, Archpriest Evgeny Samoilov. On that day Vladyka Paisy thanked Father Evgeny, who had devoted 59 years of his life to the service of the Church, and wished him God's help and good health in his retirement.

After the Liturgy there was a procession round the church.

On July 25, the Feast of the Icon of the Mother of God "Three-Handed", Bishop Paisy blessed the belfry of the Church of the Presentation of the Blessed Virgin in the Temple in the ancient city of Bolkhov, which was restored through the efforts and care of its rector, Archpriest Gennady Cherkasov. The bishop thanked all who had laboured during the restoration or contributed to it with their donations.

On September 2 in the Church of St. John the Baptist in the city of Orel a panikhida was held for the repose of the soul of the writer Ivan Turgenev. Before the beginning of divine service the rector of the church, Archpriest Ioann Troitsky, in a brief address, expressed joy at the prayers said in church for the first time for their great fellow-countryman. The local radio and television had announced the pani-

khida and the church was filled with admirers of I. Turgenev's talent.

## Penza Diocese

On June 4, 1990, the Holy Spirit Day, Archbishop Serafim of Penza and Saransk celebrated Divine Liturgy in the Skanov Convent of the Holy Trinity situated 160 kilometres from Penza, not far from the workers' settlement of Narovchat, and opened at the beginning of 1990.

In the convent, founded in early 17th century, only several buildings remained: the cathedral, the belfry and two churches, as well as the household premises built in late 18th, mid-19th centuries. All buildings require thorough restoration and communications have to be installed. Some of the buildings are still occupied by workers of the local state farm.

The main church of the convent, the Trinity Cathedral, is two-storeyed. The ground-storey winter church is dedicated to the Dormition of the Mother of God and the Church above, to the Life-Giving Trinity. In the



*Archbishop Serafim of Penza and Saransk presenting hegumenia's crozier to Nun Mitrofaniya*



upper-storey church parts of the murals have been preserved. The cathedral and the belfry are 50 metres high and despite the absence of cupolas and roofing their majesty is amazing.

To the pealing of the convent bells, at 9 a. m., Archbishop Serafim was met with bread-and-salt and flowers by the nuns of the cloister led

by their Mother Superior Mitrofanina Peretyagina.

At the Lesser Entrance Archbishop Serafim elevated Mother Mitrofanina to the rank of hegumenia, and at the end of the Liturgy presented her with a hegumenia's crozier.

In his address the Vladyka called on the nuns of the cloister and the numerous parishioners to exert

every effort to restore the ancient convent, so that it might again become the spiritual healer for all who turn to the Church with hope.

After the divine service Archbishop Serafim bestowed his blessing upon the nuns and the worshippers.

*Archimandrite VARSONOFY*

## IN MEMORIAM

### Archbishop ANTONY of Stavropol and Baku

As it was announced earlier, on December 4, 1989, after a short, but grave illness, Archbishop Antony of Stavropol and Baku passed away in his 51st year of life.

Archbishop Antony (secular name Aleksandr Zavgorodny) was born on September 12, 1938, in the city of Kislovodsk. In 1956, after finishing secondary school, he entered the Stavropol Theological Seminary, and then the Leningrad Theological Academy, from which he graduated with the degree of Candidate of Theology. On August 10, 1961, he was professed and given the name Antony in honour of St. Antony of the Kiev-Pechery Lavra and ordained hierodeacon. After graduation from the academy in 1964 he was ordained hieromonk in the Church of St. John the Divine at the Leningrad Theological Academy and then appointed rector of the Church of the Tikhvin Icon of the Mother of God in the city of Tikhvin, Leningrad Diocese.

On March 30, 1967, he was raised to the rank of archimandrite and appointed Head of the Russian Orthodox Mission in Jerusalem. Upon fulfilling his obediences in the Holy Land, from 1970 to 1975 he served in the parishes of the Leningrad Diocese. On August 3, 1975, he was consecrated Bishop of Stavropol and Baku.

From the very beginning the flock of Stavropol and Baku loved Vladyka Antony as their spiritual father, an ardent man of prayer



and zealous pastor. His whole life, his loyalty to the traditions of the Orthodox Church, and his prayerfulness are examples to be imitated.

Archbishop Antony undeviatingly officiated at solemn divine services not only in the cathedral church in Stavropol, but all over the diocese. For 14 years he was its heart and soul. From the moment of Vladyka Antony's appointment to the Stavropol See the building of prayer-houses and churches began, as well as the training of a whole generation of young priests. All this gave him the full right to say together with

St. Paul: By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain (1 Cor. 15. 10).

The hand of Divine Providence is amazingly evident in the life of the Vladyka, it led him to the path of service of the Church from sacristan to hierarch. He followed this path firmly and undeviatingly as a true disciple of Christ, as a devout son of the Russian Orthodox Church and a loyal son of his Motherland.

Archbishop Antony took an active part in theological conversations and peace forums in our country and abroad.

In his address, when he was nominated bishop, Vladyka Antony said: "It behoves me to make return to God for all His favours through good episcopal service." He fulfilled his promise with honour for he was truly a burning and a shining light (Jn. 5.35).

Vladyka Antony was able to make his dream come true—in April 1989 the Stavropol Theological School was opened. Sensing most likely that his earthly path was soon to end, he was in a hurry to see his creation. Shortly before his death he expressed the hope that the theological school would be turned into the Stavropol Theological Seminary.

Through the efforts of the present Metropolitan of Stavropol and Baku, Gedeon, the dream of the late hierarch was fulfilled and the school has been turned into a theological seminary.



The funeral of Vladyka Antony was held in the Cathedral Church of St. Andrew in the city of Stavropol on December 6 with the participation of the clergy of the Diocese of Stavropol and Baku in the presence of crowds of worshippers. The service was conducted by Archbishop Isidor of Krasnodar and Kuban and Bishop Sergy of Azov, Vicar of the Rostov Diocese. Vladyka

Isidor who knew the departed personally delivered the funeral oration. He praised highly the archpastoral labours of the departed hierarch aimed at the good estate of the Holy Orthodox Church, at improving parish life and training of the clergy.

According to his will Archbishop Antony was buried in the crypt under the belfry of the new theological school building on the territory

of the Cathedral Church of St. Andrew. The wish of Vladyka Antony to be always with the pupils and teachers of the school was fulfilled... Every day parishioners and pupils of the school he founded come to his grave with flowers, light candles and offer prayers for the repose of his soul.

Mitred Archpriest Petr SAVENKO,  
Archpriest Mikhail MANSUROV

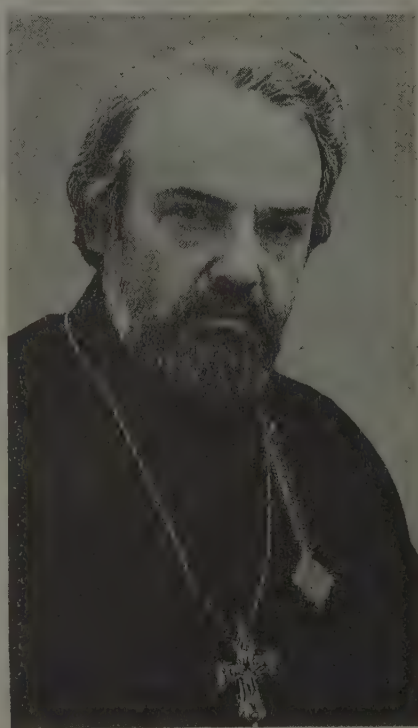
## Archpriest Aleksandr MEN

Father Aleksandr Men, Rector of the Church of the Meeting of Our Lord in Novaya Derevnya, near Pushkino, was fiendishly assassinated with an axe on his way to the church at 6:30 a. m. on September 9, 1990.

Aleksandr Men was born into an engineer's family in Moscow on January 22, 1935. His mother, Elena and her sister, V. Vasilevskaya, were the spiritual daughters of Archimandrite Serafim Batyukov († 1943), a distinguished Moscow cleric and former rector of the Cyrus and John Church in Solyanka Street. After Archimandrite Serafim's death, the boy's spiritual education was taken care of by Schemanun Maria, founder and Mother Superior of a small convent in a private house in Zagorsk. The prevailing atmosphere there was one of love and joy, a spirit the sisters had taken over from the Diveyevo Convent, founded by St. Serafim of Sarov.

Father Aleksandr's childhood and youth passed in a strictly Orthodox, church environment. Later he recalled: "Towards my tenth year at school I had covered, independently, the Seminary syllabus. My reading included many works of the Church fathers, in particular St. John Chrysostom, St. Basil the Great, St. Gregory of Nazianzus and St. Augustine the Blessed and also Filokalia (Love of Goodness) and the writings of St. Feofan the Recluse. In 1950, I began reading Vladimir Soloviev, and he has been my teacher ever since. Vladimir Soloviev linked up my faith and interest in patristics with philosophical thought.

"In theology, I am most of all indebted to Russian religious



thought: N. Berdyaev, N. Lossky, Father Pavel Florensky, Father Sergy Bulgakov, S. Frank. I also valued Sergey Trubetskoy highly. In the fifties, the old philosophers—Spinoza, Descartes, Leibnitz—loomed large in my reading."

At this period, Father Aleksandr was greatly influenced by some of the parishioners of the St. Nicholas Church in Maroseika Street who had been in the spiritual care of Father Aleksy Mechev in the 1920s and, after the latter's death, in that of his son, Father Sergy, who was

destined to die in a Stalin concentration camp.

Among people of the older generation, Father Aleksy always singled out three educators: Father Boris Vasilyev (1899-1976), his teacher and confessor; Nikolai Pestov, a doctor of chemical sciences, who, at his home, conducted children's classes in the fundamentals of Christianity and Church history; and finally Sergey Fudel (son of the priest Iosif Fudel), a gifted religious writer, whose works have yet to be studied. These people created a spiritual and intellectual environment that enabled the young man to realize his potential to the full.

After finishing school Aleksandr Men, under the influence of Father Boris Vasilyev, an ethnologist and biologist, entered the biology department of the Moscow Down and Fur College. As a young boy he had resolved to become a priest, and now his intention was first to obtain a higher education and do the required three years of practical work and then enter a theological seminary. He was backed in this resolve by A. Vedernikov, then assistant rector of the Moscow Theological Academy, who was helping the gifted young boy. In 1955 the Down and Fur Department was transferred to Irkutsk. Aleksandr studied with great application. In the evening he worked as a stoker at the Irkutsk Diocesan Board. In addition, he independently went through the course of studies of the Theological Academy, which he intended to enter upon graduation. An agreement to this effect had been reached with the then assistant rector



of the Academy, Archimandrite Leonid (Polyakov, subsequently Metropolitan of Riga and Latvia; † 1990).

In 1958 Aleksandr Men was dismissed from the college: it had become known that he was working for the Diocesan Board. Back in Moscow, he was introduced by A. Vedernikov (Metropolitan Nikolai Yarushevich † 1961) of Krutitsy and Kolomna. With His Grace's blessing, Bishop Makary Diyeu († 1960) of Mozhaik consecrated him deacon. The rite was

performed at the Church of the Deposition of the Robe, in Donskaya Street, on June 1, 1958. His first appointment was to the village of Akulovo, near Moscow. That same year he entered the Leningrad Theological Seminary, which he finished in 1960. In the years of study, his confessor was Father Nikolai Golubtsov, a distinguished Moscow priest who catered, in particular, to the spiritual needs of artists and writers. It was for this kind of

work that he intended Father Aleksandr when blessing him to apply for admission to the priesthood. The Ordination was conducted at the Moscow Monastery of the Don Icon of the Mother of God on September 1, 1960, by Bishop Stefan (Nikitin; † 1963) of Mozhaik who also derived from the "Maroseika community". Father Aleksandr was appointed second priest and, later, rector of the Church of the Protecting Veil in Alabino, Moscow Diocese. It was there that he first met his first parishioners and there, too, that his organizational and administrative talents were first displayed. In 1964 Father Aleksandr was transferred to Tarasovka, as second priest.

In 1959, his first contributions appeared in *The Journal of the Moscow Patriarchate*. The first version of *The Son of Man*, his book about our Lord Jesus Christ, was published almost in full. In those years Father Aleksandr carried out an early project of his: he wrote a cycle of works tracing the spiritual evolution of mankind. In Alabino, he produced *The Sources of Religion, Magic and Monotheism, At the Gates of Silence* and a new version of *The Son of Man*. In Tarasovka, he wrote Volume IV of the cycle, *Dionysius. The Logos. Destiny*, and revised the first three volumes. *Heaven on Earth*, a book about the significance of Orthodox divine service, belongs to the same period.

From 1964 to 1968 Father Aleksandr studied at the Moscow Theological Academy. His candidate thesis dealt with monotheism and pre-Christian religions. At the Academy, he was strongly influenced by Archpriest Prof. A. Vetelev and Prot. Starokadomsky.

During his Tarasovka period young people and intellectuals began to flock to his services. In 1970 he was transferred to the Church of the Meeting of Our Lord in Novaya Derevnaya, near the town of Pushkino. While he was still in Tarasovka, the first—and later the second—edition of *The Son of Man* appeared in Brussels, quite unexpectedly to him. The same publishing house, "La Vie Avec Dieu", brought out his *Heaven on Earth*. The years in Novaya De-



*Metropolitan Yuvnaly of Krutitsy and Kolomna conducting the funeral service for Father Aleksandr Men*



revnya were the most fruitful as regards both his writing and his pastoral service. A large community formed round Father Aleksandr, reaching several thousand toward the end of his life. These were mostly artists—from Moscow, Leningrad, Tashkent, Kharkov, Novosibirsk, even from the Far East.

In the perestroika period, he organized catechistic classes for those to be baptized. There were also Holy Scripture and Church history classes for children. All this could not fail to irk the authorities. Constant pressure was being brought to bear on Father Aleksandr. In 1986, the newspaper *Trud* under the title "A Conscience Crossed Out" published a scurrilous lampoon about him.

With perestroika, Father Aleksandr began to appear in public, first addressing small audiences and later campaigning for the establishment of a Christian university in Moscow. In 1989 and 1990, his talks attracted hundreds of people. He and his parishioners gave complete courses in Church history, ancient and modern, exegetics and ecclesiology. In these last few years he compiled and submitted, for his doctorate in theology, a seven-volume *Bibliological Dictionary*, a work unique by every standard.

Father Aleksandr spoke of his tasks as follows: "Apart from pastoral work, my main preoccupation over the last 35 years has been to achieve a synthesis of the Bible and science, including history, and to advance ecclesiastical historiography in the light of the Gospel. These themes were prompted to me by life itself (by the contradictions between the spheres in question) and the vectors indicated by Vladimir Soloviev."

Father Aleksandr had profound trust in the spiritual potential of Russia and the Russian Orthodox Church. He took a sympathetic view of Catholicism, but always remained a true son of the Russian Orthodox Church, an Orthodox theologian. His spiritual heritage is vast. Even at this early stage, one can speak of an oeuvre of at least twenty volumes, the product of a relatively short life.

In his last few years he was extraordinary prolific carrying out



his various earlier plans. So he produced a *Children's Bible*, a new version of *The Son of Man*, and the film script *Life After Life* (for the Sverdlovsk Studio). He also tried to prepare a new version of the *Bibliological Dictionary*.

In recognition of Father Aleksandr's zealous service to Christ's Church, His Holiness Patriarch Aleksy I bestowed on him a pectoral cross and the dignity of archpriest. His Holiness Patriarch Pimen awarded him the *palitsa* [the "sword of the Spirit"], a decorated cross and a mitre. In 1989, Metropolitan Yuvenaly of Krutitsy and Kolomna appointed him senior priest of the Church of the Meeting of the Lord in Novaya Derevnya, Pushkino District, Moscow Region.

With the blessing of His Holiness Patriarch Aleksy II of Moscow and All Russia an ecclesiastical and theological commission on Aleksandr Men's heritage has been set up. It is to study his principal works and prepare them for publication. His activities have yet to be assessed and recognized, but even now we can say that his martyrdom crowned a confessor's life that was an exploit in itself. He carried on with honour the spiritual tradition of his teachers—early 20th-century confessors and martyrs.

The burial service for Father Aleksandr, attended by thousands of believers, was conducted in the yard of the Church of the Meeting

of the Lord on September 11, Metropolitan Yuvenaly of Krutitsy and Kolomna, assisted by many clerics of the diocese, officiated.

The Metropolitan read out the following message of condolences addressed to him by His Holiness Patriarch Aleksy II:

"I received the news of Father Aleksandr's death with profound sorrow. I express my heartfelt condolences to his family and spiritual children and to the parishioners of the church in which the departed carried on his pastoral service.

"By human reasoning, this would appear to be most auspicious time for Father Aleksandr's gift as a preacher of God's Word and restorer of genuine, community-type parish life at last to be revealed to the full. Alas, this was not to be—the Lord has summoned him to carry on his priestly sacramental service in His Presence.

"In his theological audacity, Father Aleksandr sometimes uttered ideas which cannot, without special consideration, be described as being unreservedly shared by the plenitude of the Church. Well, there must be also heresies among you, that they which are approved may be made manifest among you (1 Cor. 11. 19).

"It trust that people and Church will remember what Father Aleksandr has really done for them, and it is not a little. Father Aleksandr has left behind many petitioners for himself. To their prayers



for his peace in the bosom of Abraham, Isaac and Jacob, we add ours. May his memory live for ever!

ALEKSY, Patriarch of Moscow  
and All Russia

In his funeral oration His Eminence Yuvenaly said:

"Dear brothers and sisters,  
"We are mourning here the untimely death of a zealous pastor stopped on his way to church on a Sunday morning by a murderer. Today all of us recall the Lord's words: *Fear not them which kill the body, but are not able to kill the soul* (Mt. 10.28).

"From 1977, I, as the ruling bishop of the Moscow Diocese, shared in Father Aleksandr's worries, joys, pastoral concerns and zealous labours. I recall several lengthy conversations I had with him in different periods of his priesthood. Each time I saw a pastor eminently suited to his calling, filled with living faith, uncompromising in serving Christ's Holy Church and trusting in God's Providence and His all-powerful help. Each of us chooses his own path in his pastoral work. Father Aleksandr was a brilliant preacher of Christ's Gospel, who made no distinction between friend and stranger, kin and alien. His gentle, loving heart was open to everyone.

"I especially remember one of our last conversations, when Father Aleksandr enthusiastically spoke about the opportunities that had opened up before the Church today. I asked him: 'You are very popular. Why didn't you stand for election as a people's deputy?' He answered with the sincerity and childlike simplicity characteristic of him: 'Vladyka, when should we engage in politics? Today we are in a position to preach God's word day and night, and I give myself up to it fully.' He spoke at schools and plants, to large workers' audiences and with intellectuals. In spreading the teaching of our Lord Jesus Christ, Who had saved the world, Father Aleksandr spoke a language understandable to everybody. Although great opportunities are opening up to the Church today, these are hard times, too, what with itinerant ministers and self-styled teachers forcing their way within the pale of Christ's Church, sacrilegiously donning priests' or monastic robes and

seeking to replace the Church hierarchy and destroy Church unity.

"Today, as we surround the coffin of a genuine pastor, one who loved the Church, who was true to her till his last day, and who gave all his energies and knowledge to her, today I think that in the name of this horrible sacrifice and loss suffered by the Church we must stand united, united in the flock gathered by Christ. Let us witness with our whole life that we are loyal sons and daughters of the Holy Church and our Lord Jesus Christ.

"To all of you, beloved brothers and sisters, I bring a word of consolation. I trust that, in view of Father Aleksandr's life-long asceticism, the Lord will admit him to His Heavenly mansions, where there is neither sickness nor sorrow, nor sighing, but life everlasting."

After the funeral service Metropolitan Yuvenaly spoke again:

"Dear Father Aleksandr,

"I am addressing this parting word to you as to a living one, because there are no dead before God, before God all are living, especially those who spread the word of life in the world. Those thronging round your coffin are here to offer you the gift of love and lay at your side the wreath of prayer, for nothing on earth goes beyond prayerful communion with God. Today we all say to you: 'Blessed is the way in which thou shalt walk today, O soul; for a place of rest is prepared for thee.'

"Up there, before the throne of the Lord Christ, you will pray even more fervently for your spiritual children than you did here before God's altar in church. And your spiritual sons and daughters will offer up heartfelt prayers for you. May your memory be eternal, beloved brother in Christ. Amen."

Father Aleksandr was buried in the yard of the Church of the Meeting of the Lord in Novaya Derevnja.

Before the panikhida on October 18, 1990, the fortieth day of Father Aleksandr's death, Metropolitan Yuvenaly delivered this speech by his grave:

"Fathers, brothers and sisters beloved in the Lord. Forty days have passed since a murderer's hand cut short the life of a servant of our Lord Jesus Christ on his way to God's church on an early Sunday morning. This murder made the whole world shudder. It stopped a priest's

progress to his temple, but it was unable to stop the progress of thousands and millions of people to faith. Father Aleksandr's very death and burial have brought many people to faith in God these days. And if throughout his life as a priest he brought people to the Church, these forty days have been one long sermon about Christ, our Saviour. I could speak about the feats of this great priest as a pastor and preacher for a long time, but I will only point out the main thing in him: in this world of ours, which had literally been robbed of God, he knew how to reach the hearts of his contemporaries and reveal to them the mysteries of God's Kingdom, of Christ Himself, the power of God, and the wisdom of God (1 Cor. 1.24.).

"I express my profound sympathy with Natalia Fedorovna, Father Aleksandr's wife, with all his family and also with you, his orphaned spiritual children whom, in the words of Apostle Paul, Father Aleksandr begot through his preaching of the Gospel (1 Cor. 4.15). May this holy church and this grave, precious to all of us, unite you for ever in professing our Lord Jesus Christ, in loyalty to Christ's Holy Church and in your spiritual progress to salvation. According to our Christian faith, on the fortieth day the Lord determines the fate of the deceased. We trust—and we pray for this to be so—that the Lord has received Father Aleksandr's selfless labours as pastor and preacher, labours crowned by martyrdom, and has in His grace admitted him to the Kingdom of Heaven. Therefore today we exult in spirit and address him in the words of the Prophet Isaiah: *may your soul rejoice in the Lord* (Is. 61.10). The most precious and essential thing to Father Aleksandr today is our heartfelt prayer for the repose of his soul.

"So let us pray, beloved fathers, brothers and sisters, that the Lord may forgive all his trespasses, voluntary and involuntary and install him in a place of brightness, a place of verdure, a place of repose, in the bosom of Abraham, Isaac and Jacob. Amen."



# Reminiscences of Father Aleksandr's Spiritual Children

*If the foundations be destroyed, what can the righteous do? (Ps. 11.3)*

Father Aleksandr Men has been murdered. Russia lost a preacher of God's word at a time when millions of people were able to hear him. He appeared on the radio and television; journals and publishing houses had just begun to print his articles and books....

Father Aleksandr possessed sparkling ability and erudition, combined with inexhaustible generosity of the heart. He was equally endowed with a selfless desire for pastoral service, with the talent of a writer, and with the gift of the spoken word. Yet the main secret of his unique personality consisted not in his many talents, but in the profound, absolute devotion of his mind, heart and will to God. Everyone who had the good fortune of knowing him will confirm this.

The ascetic paths followed by Father Aleksandr remained concealed. People were only allowed to share in the fruits of his spiritual victories, to enter the sphere of light, love and joy which was his permanent abode. There can be no doubt that his bond with Christ was constant and intimately personal. Father Aleksandr began his pastoral work at a time when large numbers of intellectuals and young people were finding their way to the Church. His missionary feat consisted above all in converting intellectuals. He had the right approach in helping one take the first steps and overcome cultural, social and national prejudices. God alone knows how many people he baptized and won for the Church.

The community of believers formed by Father Aleksandr was truly unique. It included people of every age and widely different social groups. Ordinary old women from his parish worshipped in church next to students, professors, members of the intellectual elite.

He had many visitors from Europe, even at hard times. The ability to gather round himself and unite widely different people was a very important gift. At this time of division such work is a real exploit. Of special importance was Father Aleksandr's role in converting Jews and integrating them into Orthodoxy. The Russo-Jewish strife, the bane of modern society, had been fully overcome among his flock. In this, as in everything, Father Aleksandr was above all a peacemaker. In one of his last letters he wrote: "What I dream of is that differences of opinion should not lead to violence."

Father Aleksandr's work was truly apostolic. His lectures gathered full houses. His books were read in this country and abroad. He witnessed to Christ by word and deed, with his whole personality. In our age, with God's commandments consigned to oblivion and life's moral foundations shaken, he spoke to all those standing in the shadow of death, and many people who had had no experience of spiritual life awoke to God's call and came to the Church. Father Aleksandr's passionate faith and God-enlightened mind qualified him as a follower of Apostle Paul and made him quote Monsignor Jean Marie Cardinal Lustiger, the Archbishop of Paris—"a citizen of the world." The intensity of his spiritual fire and the power of his word made him similar to the Old Testament prophets. In his Bible studies the treatment of the prophets has a profoundly personal ring, one greatly resembling the tenor of the inspired source itself.

One may confidently predict that Father Aleksandr will go down in the history of the Russian Church as a leading religious enlightener of our age.

Love was the fabric of his

being. It was always present—in his preachment, in his conversation, in his communion with friends and strangers, believers and nonbelievers—love not only of people but of animals, of the whole creature world. He was equally attentive to people's spiritual, intellectual and physical needs. The whole scope of human life, from birth to death, was a sacred unity to him—he organically embodied this ancient vision of the world. In Father Aleksandr, Russian Orthodoxy merged with the Hellenistic-Judean Mediterranean tradition, inherited by our Church via Byzantium. An heir of Father Aleksy Mechev and Father Nikolai Golubtsov, he worked to translate the centuries-old traditions of our Church into practice. Admittedly, not all of his theological views were unchallengeable. But even those which may be disputed express his striving for a creative application of the Orthodox heritage. Providentially combined in Father Aleksandr were the narrow path of salvation and the wide road of creation.

A man's personality cannot be definitively gauged while he lives. It was his martyrdom that revealed Father Aleksandr's true stature to us. His death symbolizes the triumph of the evil, dark forces over the forces of light, the triumph of barbarity over enlightenment. But as always, this triumph of evil is a temporary, imaginary one. Father Aleksandr's self-sacrificial life cannot fail to bear spiritual fruits.

*Ye are the light of the world... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Mt. 5. 14, 16).*

*E. and S. ALEKSANDROVS*



## Meeting Christ

*Christ comes from heaven, meet ye Him.*

(Hirmos of the Christmas Canon)

Once again the angelic carol is filling the world: "Glory to God in the highest, and on earth peace, good will toward men." Almost twenty centuries separate us from the holy night when this triumphant hymn first rang out. A great deal has changed in humanity's life: whole nations and empires have quit the scene of history, states have arisen and vanished again, man's knowledge of the Universe has taken long strides forward, his horizon has expanded in many ways. The world has witnessed an endless succession of social, military and spiritual cataclysms, the very aspect of the earth has changed beyond recognition. Only one thing has remained unaltered, like eternity itself—the mild but compelling call the world heard two thousand years ago.

Why are we so excited by the Gospel story about the Child born in a humble cave? Why are our hearts lit up by this radiant joy on the feast of Christ's Nativity? Is this due to our childhood memories—of quietly falling snow, of the smell of candle and fir-tree, of moving Christmas carols and star-lit winter nights? Yes, these memories do stir our hearts on Christmas Day. But not these alone. The everlasting, undying relevance of this holiday lies in its universal spiritual message. It is more than the recollection of a distant event. The birth of the God-man into the world is a fact of extra-temporal significance. The sacrament of the Bethlehem cave is taking place in perpetuity. "The light of knowledge has shone upon" the world steeped in darkness, and its radiance is intransient.

Now as then people meet the coming God-man differently. Then, in faraway Judaea, the world presented many faces to Him. Ever since then Christ's progress has been a continuous re-enactment of that advent, a steady overcoming of the powerful flow of Time.

Many were the closed doors on which Joseph knocked on that night in the hope of finding a shelter for the Most Pure Virgin. The townspeople were fast asleep, wearied by chores and worries of the day. The windows of their houses were firmly shut. Insensitiveness, fear and the reluctance to inconvenience themselves stopped their

ears to Mary's entreaties. When they were at last admitted, She was put up in the cattle-shed, not in the house. But did people behave thus only in the distant days of Caesar Augustus's enrolment? Has this not repeated itself through the centuries? How many hearts fearfully shut their doors when Christ knocks on them. Some are afraid of upsetting their philistine calm and inconveniencing themselves, others simply stagnate in indolence; no spiritual thirst, no fire of faith left in them. And of those willing to admit Him, some would only put Him up in the backyard.

But here is another picture. The environs of Bethlehem... Shepherds out in the fields... They receive the good news announced by the angels with the enthusiasm of childlike faith. They are the kind of people to whom the Truth reveals itself in all its compelling power, who do not procrastinate or indulge in long discussions when action is needed. Wasting no time to ponder the Angel's words or tarry in vacillation, they at once hastened to Bethlehem to see what the Lord had "made known" to them. And so they were the first to worship at the cradle of Salvation.

But other paths lead to this cradle too. Ancient heathen wisdom also comes out to meet Christ.

People in Jerusalem, used as they were to seeing colourful crowds of travellers and pilgrims, probably paid little attention to an Eastern caravan making its way through the streets of the city. But soon everyone was talking about these aliens, for it has become known that they had come to adore the New-Born King of the Jews. "We have seen His star in the East, and have come to worship Him," they said. We do not know who these people were whom knowledge of the stars brought to the doorstep of the newborn Christ. But we do know that for hundreds of centuries before His birth the world was slowly getting ready to receive the light of the Gospel. A vague presentiment of the truth, a yearning for God, is clearly discernible in every great ancient civilization. "Gracious, charitable Father," the inscription on a Babylonian clay tablet



reads, "the life of the whole earth lies in Thy hands. Lord, Thy Divinity is as magnificent as the distant sky and the wide sea.... Who is great in heaven? Thou alone." Ancient Babylon already knew the precept: "Reward evil with good." Egypt cherished its great traditions, deriving from the dim depths of history, and bore through the centuries a mystical feeling of the world and an invincible thirst for immortality.

Through the centuries, people had peered at the dark sky, and hearkened to the voices of Nature, and the image of the true God, as yet indistinct and imperfect, appeared to them. "Philosophy led the Greeks on to Christ," St. Clement of Alexandria said. The path of wisdom is a more conscious one than that of childlike faith, but it is also the more difficult path, a detour. The star first led the Magi to Jerusalem and only then showed the way to Bethlehem. They did not hear the angels singing, or see the Lord's glory shining, they only saw the star blinking in the sky—their guide to the longed-for destination. The wise men's path was the tortuous, long path of quest. Nevertheless they did reach the Babe's cradle and present precious gifts to Him. It is the path of all those who "augment knowledge", who search for and find God.

But tidings of the new-born Babe also reach the aged King Herod. The cruel and suspicious despot is horrified to hear that strangers were asking in the streets of the city: "Where is he who has been born King of the Jews?" There was nothing more dreadful for Herod than seeing his rule proclaimed illegitimate. The sick old man frets and worries. His conscience is burdened with the blood of his beloved wife, his sons and other relatives. His mournful bed is surrounded

by numberless sinister shadows. He summons the wise men, he questions them about the New-Born Babe, he consults scholars. His darkened mind conceives another bloody massacre. He is prepared to believe that the Child is the promised Messiah. But this does not stop him. "As long as I am king," he thinks, "nobody can evade my arm, not even a Messiah." What does the merciless Edomite care about the fulfilment of the Biblical prophecies.

Herod's last days are marked by fresh follies and crimes. "Rachel weeping for her children..." But He Who the butchers are looking for is no longer in Bethlehem....

At all times Herods "believing" in this manner are consumed with rage and crafty designs. They both believe and hate. Believe—and seek to desecrate the New-Born Child. Believe—and thirst for His blood. Was it not they that during the Second World War destroyed churches, butchered innocent people and committed other appalling crimes before God and mankind, while blasphemously claiming that God was with them? Was it not them that a great Russian writer portrayed as the Great Inquisitor?...

The Christmas bells are ringing, announcing the great sacrament, the birth of the world's Redeemer. Again and again He comes to the world, again and again believers surround the Bethlehem cave, and none of them can remain indifferent to the great event. Some, being weighed down by sins, are afraid of and hate Him; others, in the joyous anticipation of salvation, join in the angelic chorus: "Glory to God in the highest, and on earth peace, good will toward men."

*Archpriest ALEKSANDR MEN († 1990)*

## Travellers of the Road of Damascus

### Sosthenes (Acts 18.17)

Sosthenes, the chief ruler of the synagogue, is a pitiable figure. As enemy of the Apostle, he was among the Jews who with one accord (unanimity of any evil is illusory) attacked Paul and brought him to the judgement seat of Gallio, the deputy of Achaia, and accused him slanderously. Gallio, however, was wiser than

Pilate and not wishing to interfere in the religious affairs of the Jews drove them from the judgement seat.

It is difficult to understand, however, why the Greeks took then Sosthenes and beat him before the judgement seat. Evidently it was a demoniac act because demons often have power to beat their servants... And Gallio cared for none of those things. He who laid a trap for another fell into it himself. The Christians remembered the incident.

Sostheneses are pitiable men:

they do not love goodness and fail in evil. Actually all wicked men become like Sosthenes. The evil they do rebounds upon them sooner or later. In vain do men wonder at evil being "late" in coming (not as with Sosthenes). Even in their outward successes they bear in their souls maggots of evil which are turning against them.

### Dust in the air (Acts 22. 23)

In their rage—in part already impotent—against the



apostles and Christ's teaching, the Jews crowding before the Roman officials not only shouted but *cast off their clothes, and threw dust into the air* (Acts 22. 23). This dust, and dust of this kind, still fills the air of this world.... If we sometimes find the air of this world, its entire atmosphere, hard to breathe, this is solely because the air is filled with the dust which was (and constantly is) thrown up by the opponents of God's Truth. The human spirit finds it hard to breathe the dusty air of this world. One must constantly rise, getting away from the earth and approaching Heaven, in order to find a different kind of air, air that is easy to breathe. The dust in the air which we read about in The Acts of the Apostles is an image representing infringements of God's Law, a symbol for every sort of sin. In itself, dust, i. e., physical earth, is blessed, and called upon to produce good fruits for people's benefit. But when it is impiously thrown into the clean, wholesome air, this dust deprives it of its blessedness.

Only man's evil can commit this sin, thereby violating God's sacred will in regard to the world.

Sin darkens the whole atmosphere of life.

The convulsive gesture of people crying out against Christ's Truth and throwing the dust of the earth into the air reveals the whole philosophy of earthly opposition to God.

### The Councils of Men (Acts 22. 30)

Again we see false churches trying the Church of the Living God.

The chief captain, representing a heathen State, *commanded the chief priests and all their council to appear, and brought Paul down, and set him before them* (Acts 22. 30).

*I send you forth as lambs among wolves* (Lk. 10. 3)....

A lamb consumed by love of Christ (Paul), and princes of this world, dust filling the atmosphere of this world and making breathing hard not only for man but for the Creator Himself.... Can one help condemning the system and spirit of this world?!

The heralds of the new world are destined to be tied and tortured by this world.... *In the world ye shall have tribulation* (Jn. 16. 33). A Christian's tribulation consists not only in physical persecution and the ban to serve the Truth, also in the fact that the Kingdom of God is as yet incomplete and that this state continues in the world. He also grieves over the domination of the very adversaries of the Truth, who also were called to God. Yet another source of tribulation is the fact that demons are "lording it" among God-created human souls.

It takes courage to rise over these tribulations to the full stature of devotion to God. Hence the Lord's words, uttered when He spoke about the tribulations His true disciples were bound to endure in the world: *Be of good cheer; I have overcome the world* (Jn. 16. 33). He has already overcome it. The rest is purely imaginary, a brief phantasmagoria which does not affect the essence of this triumph.

This is why a Christian's heart is calm in this world.

### The High Priest Ananias (Acts 23. 1-5)

This man commanded that the Apostle be smitten on the mouth. This was clear proof that he was obsessed by demons: demons hate the mouth of the heralds of God's Truth worst of all.

We know from Genesis that the devil serpent only has power over the heel of a human devoted to God (Gen. 3. 15). But

the "heel" represents the whole fleshly sphere of man's earthly life. The *thorn in the flesh* which interfered with the Apostle's Gospel preaching (2 Cor. 12. 7) was to him only a thorn in the heel, according to the true promise God gave to the seed of the Woman in Christ Jesus.

The physical blow the leader of the false church dealt on the mouth of the Leader of the Church was only a blow at the wretched, material heel.... The Apostle's spirit remained unassailed. When the Apostle tells Ananias the truth (*God shall smite thee, thou whitened wall*, i. e., whitewashed, ostensibly clean, wall between God and humans), he is prepared to retract this truth, indubitable as it is, for the sake of another one—the truth of softening humans' hearts and bringing home to people the need to obey every word of God.

It is a common thing in the world that people have to renounce good for evil, or lesser evil for greater, or greater for lesser, or, lastly, evil for good. Now, to the Christian, there is only one compulsion in the world, that of having to renounce lesser good for greater. The Christian is God's servant, a tireless doer of ever greater good....

### Dissension among the Enemies of the Truth (Acts 23. 6-10)

Here we see the Apostle "confound the language of peoples". Just as the Creator divided the solidarity of sinful humanity during the construction of the God-challenging Tower of Babel, so the Apostle, by using an apt, opposite word, at once brought out the ineptitude and inner strife of those who in solidarity opposed God's truth... *And when he had so said, there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided* (Acts 23. 7).

A creative, beneficial division! A division of people united by a mutual link is a boon. To divide robbers means to weaken evil. God's Providence resorts to such beneficial division to bring people together in genuine union. The prophet was not only sent to *build*, but also to *destroy* (Jer. 1. 10).

The Apostles are not merely creators but also great destroyers of the world, destroyers of alliances and unions directed against God, of all the world's egocentric "love" and all of its ungentle "friendships".

The Apostle is a builder of God's mysteries. He knows when those building the tower of opposition to God must be divided. Like every Christian in the world, he possesses the power to build and to destroy, to split and to divide everything that interferes with God's work of creation.

The Machiavellian principle of "divide and rule" is a demoniacal imitation of the sword of the Gospel. It is the task of Providence in the world to prevent the excessive concentration and union of evil-minded free human wills and to destroy ephemeral, non-existent unities.

Evil is incapable of uniting individuals and nations. It invents phantoms of good and truth so as to unite humanity round them in opposition to the Truth of Christ. But grace, both at the time of the Tower of Babel and at all times, destroys men's pseudo-unities by demonstrating their falsity and instability. In contrast to the kings and schemers of this world, Providence does divide people for the sake of "power". God's power is asserted through service of Christ, it proceeds from God's love, which takes free man captive to lead him into the Kingdom of God.... The strong and mighty of this world seek dominion out of lust for power and self-interest.

God's grace beneficially divides the world, ever and ever.

*I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother* (Mt. 10. 34-35). This Divine division is wonderful: everyone is invigorated by it. The sword of Truth cuts *even to the dividing asunder of soul and spirit, and of the joints and marrow* (Heb. 4. 12) (a more drastic division cannot be imagined), separating everything rotten, slashing off everything that makes up man's individualistic self, that is not part of the personality as it exists in eternity, severing this from the true spiritual body of the human personality. This process of providential surgery takes place all over the world, among all social sections and peoples. But simultaneously with "confounding the languages" of evil in the individual human and in all humanity (in its selfish life), Grace weaves the genuine tissue of life in individual humans themselves and in the living body of their eternal union with each other in the Holy Spirit.... This has been the meaning of the entire process of history since man's fall from God and from his own true life.

Love as he did his persecutors—the Pharisees and the Sadducees—as his brothers (who had not yet found the Light), the Apostle had no hesitation in throwing the stone of God's Truth into the foul pool of their pretended unity, expecting it to stir (as it at once did) this quagmire of human national and personal egoism.

The *children of disobedience* (Eph. 2. 2) acting as yet purely intuitively, on the prompting of evil's satanic "flair", sensed in a supra-rational way (an amazing fact this) the fragrance of Truth in the Apostle. Ideologically, the scribes of the Jerusalem Council had little to set against the Truth. Like many opponents of Christianity today, they did not, and

did not want to, ponder the essence of God's teaching on the Light. Instinctively, as an animal would do, they tried to avert their weak eyes, used to darkness, from the Light, which was blinding them in their darkness and pronouncing judgement on it.

Like children easily diverted from one subject to another, or like dogs abandoning one bone for another, these blind leaders of the blind at once forgot the matter in hand, the charges that had been brought against the Apostle, and quarrelled with each other over their long-standing differences.

We clearly see the absurdity, the wicked childishness of their allegations against and persecutions of the Apostle. The Psychology of the *children of this world* (Lk. 16. 8) is revealed here from a new angle.

Needless to say, the Apostle not merely wanted to divide his spiritual infantile opponents and divert their attention from himself, he also wanted, pedagogically, to offer them, or at least some of them, a tiny edge of the truth, something which they could understand and which their immature conscience could hold on to.... The Apostle wanted to find a point on which they were in agreement with the Truth.

Archbishop JOHN SHAKHOVSKOY  
(† 1989)

(To be continued)



# FOR PEACE AND THE SURVIVAL OF HUMANITY

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## STATEMENT

by His Holiness Patriarch ALEKSY II at the USSR Supreme Soviet Session  
Devoted to the Draft Law on Freedom of Conscience  
and on Religious Organizations

Kremlin, September 26, 1990

Honourable Chairman,  
Honourable Deputies,

We are discussing the legislation on freedom of conscience. We believe every person's conscience to be free. Not every person though dares realize this freedom. Yet it is inseparable from him, whether he may enjoy or be burdened with it. This freedom is not dependent on any socio-political context or law. Nor does this context free a person from the necessary sacrifice to be made if he wants to act according to his conscience. Moreover, every act according to one's conscience provokes a reaction from the forces of evil. The freedom of conscience in a particular society, however, may be either realized if its public and social structures operate to protect those who want to live according to their conscience or oppressed if the state uses all its power to suppress the autonomy of people's conscience.

Anyway, the function of state has never been in fact creative. The state can protect the good or curb the evil, but it is only people themselves who can cultivate the good. The task of the state and of its law on freedom of conscience is not to interfere with those who want to live according to their conscience.

On the basis of the above considerations we put forward a number of suggestions to improve the proposed legislation. But first of all I would like to draw your attention to the fact that our proposals are very different from those demands with which the Supreme Soviet and other state bodies have been pelted. We do not demand what is often described today as a "piece of the collective pie"; we do not demand to be given our own share. We do not ask for rights. On the contrary, we ourselves wish to serve our people, giving them what we have and in a way we can.

Our only proposal therefore is to remove the restrictions that limit our service, thus lifting the barrier between our will to help people and people themselves. We wish to fulfil our moral duty, the duty of our conscience and faith.

To make this possible we propose, for instance, to allow us to teach religion in secular educational institutions. Discussions held last summer both in the Supreme Soviet Commission on Freedom of Conscience and throughout the country have shown that our proposals are well justified. It is generally accepted that the Church should engage itself today in the service of charity and mercy, or what we describe as "social diakonia". But our communities today are themselves made of those who need help, that is old women. Are they the ones from whom you expect an active social service? A low bow be returned to our *babushkas*, for it was their steadfastness, prayer and sacrifice that saved the Church in the time of trial. But it is only the youth who can develop the social service of the Church on a large scale. It means that the word of the priest, the word of spiritual and moral education, should be addressed to young people and children.

Therefore, we proposed an appropriate amendment to the May Draft, and as a result of further work on it together with church representatives an agreement was reached registered in Provisions 2-4 of Article 6.

Honourable Deputies, the modern man has been long observed to have a somewhat defective sight. Scrutinizing the little, he fails to see the large. This defect is called reductionism, for it prevents from noticing that, say, a people is something larger than a numerical sum of individuals of certain nationality. A country, a Motherland, is larger than the place of one's registered residence.

Neither the Church in its Christian understanding is a mere aggregation of people who believe themselves to be Christians. The Church as a whole is primary to each particular local community. A person becomes member of the Orthodox Church through his membership in a local community, but what is primary and more important for him is his belonging to the Church as a whole. That is why it is so important that the law should register the existence of not only individual communities, but also the Church as an integral religious association.

It is also important that the status of legal entity given to the Church as a whole will make it possible to regulate the relations of ownership within the Church itself, with the Church as a whole delegating its powers of legal owner to its local communities. That the status of legal entity should be given to religious associations is also justified in the light of possible social consequences. The tendency towards disintegration and autonomization has been strong enough in society. Must we create legal prerequisites for involving the Church in the process as well? The Russian Church has already faced the politically motivated attempts to destroy the unity of its religious life. The comment to this effect expressed by the Local Council of the Russian Orthodox Church was taken into account when the draft law was finalized. The designation of Article 9 on "Religious Centres and Organizations" has been supplemented with the term "associations". Appropriate amendments have also been made to Par. 1, Article 9, to Article 7, and additional Article 12 on the Statutes of Religious Organizations has been included in the text of the Draft Law.

Some other wishes expressed by religious associations have also been taken into account in the draft before you. I will not dwell upon them, but will only say that they are believed to be desirable both for the Church and the revival of spirituality in our society.

We have, however, some more proposals for improving the draft. Thus, we believe that in Article 14 on Registration of Religious Organizations these organizations should be listed as they are in Article 7, beginning with the words "Religious organizations as well as..." to be followed by the text as it goes.

Moreover, for the Church to restore its ruined churches and monasteries without drawing from the state budget and to carry out its charitable, publishing and educational activity using its own resources, a number of amendments are proposed on the taxation of its income, which we have submitted to the Presidium of the Supreme Soviet.

We would also like to see the importance of Point 4, Article 2, emphasized in the Draft Law. It is altogether obvious that all the curricula will be radically changed in the nearest future. We would like, however, to point out that in reviewing them any distortion of the real place that religion has occupied in human life, history and culture should be avoided.

In conclusion I would like to say a few words about the state agency for religious affairs the expediency of which has been questioned of late. Our stand on this matter is this: we need a state agency autonomous enough from the state power system. This agency should be stable: it should promote the observance of law and have, accordingly, the necessary authority with both religious associations and local agencies of state power. The functions of such an agency as described in Article 29 seem to conform to this vision in general terms; it only remains to wish that in its realization the original intention may be preserved—which can be ensured by deleting Point 2, Article 29, while inserting in the Draft Law the provision that "the Council of Ministers shall submit the final proposal for the USSR state agency for religious affairs to the USSR Supreme Soviet Committee for Legislation".

Finally, I would like to inform you, Honourable Deputies, of the position of our Church on the necessity of an All-Union Law on Freedom of Conscience. Article 8 of the USSR Law on Division of Powers Between the USSR and the Subjects of Federation provides that "the protection of rights and freedoms of the USSR citizens regardless of their place of residence" shall be within the common competence of the USSR and the union republics. Such law is necessary because without it our much-suffering country will see in addition to ethnic conflicts those of different religions, and this is what the union law is intended to prevent. The Russian republican legislation has shown that not all the republican laws have been adequately verified.

As Patriarch of a multinational Church, I can say that my Church will find it difficult to live in fifteen republics according to fifteen different laws. But the law under consideration seems to leave enough room for legislative initiative in the republics without violating their sovereignty, but only establishing basic conditions for realization of the principle of religious freedom.

Thus, a first step has been made to regulate Church-State relations on a legal basis. It is my conviction that life and practice will prompt us what direction to take in further developing legislation the foundation of which we are laying today. This law, for instance, will provide



for a more perfect regulation of relations of ownership, property and legacy in the Church. What is necessary today is to prevent this law from remaining on paper and implement it.

The Decree of the Supreme Soviet provides that the Council of Ministers and the local Soviets shall effectively promote the restoration of the Church's rights. We hope especially that this call will be heard by the Ministry of Culture.

I am still rather doubtful whether this law permits it, but, nevertheless, I would prayerfully wish the distinguished assembly to be wise, tolerant and truly humane.

## For a Healthy Way of Life

When they hear about new programmes of combating hard drinking most of our fellow countrymen smile sceptically: how many times we zealously set about "eradicating" this "scourge", but where are the promised results? The irreconcilable war declared on hard drinking (but, actually, alcoholic drinks) several years ago only whipped up production of moonshine, drug addiction, alcoholic liquor profiteering and abuse of its substitutes. The deadlock the policy of a forcible suppression of hard drinking has reached is obvious to all. But are we really helpless to vanquish this vice?

The alcoholic and narcotic intoxication increasingly affecting our society prevents the country from advancing along the path of renewal. Villages ruined by drinking, youth "get-togethers" plunging into narcotic selfrealization", "preventoriums" overfilled with degraded people—all this appeals to our Christian conscience again and again.

Problems of elaborating a new approach to overcoming alcoholism and drug addiction in our country, of studying and applying Western experience in this field were dealt with by the second Soviet-American church seminar on alcoholism and drug abuse held in the Department for External Church Relations of the Moscow Patriarchate on September 17-19, 1990. Taking part in its work were representatives of the Roman Catholic Church of the USA, the American Autocephalous Orthodox Church, the Roman Catholic Church of Poland, the Department for External Church Relations of the Moscow Patriarchate, dioceses, cloisters and theological schools of the Russian Orthodox Church, as well as leading officials of the Soviet health care system, scientists, practising physicians, psychiatrists and experts in narcology, representatives of the "Alcoholics Anonymous" and "Drug Addicts Anonymous" societies and other similar groups.

The seminar was opened with a prayer in the Holy Trinity Cathedral

of St. Daniel's Monastery. At the first session the seminar participants were greeted by Archbishop Kliment of Kaluga and Borovsk, Deputy Head of the Department for External Church Relations, and A. Moskvichev, Deputy Minister of Health of the USSR.

In the process of discussion Soviet participants in the seminar pointed to the acuteness of the problem of alcoholism and drug abuse in our country.

"The hasty measures taken in 1985 have led to a catastrophic result," said Chief of the respective problem laboratory of the All-Union Research Institute of the USSR Ministry of Internal Affairs G. Zaigraev, Cand. Sc. Philos. "Seventy-eight per cent of the alcoholic drinks used in this country is moonshine or vodka. No other country can 'boast' of such proportion. Only 2 per cent of the alcoholic drinks is realized through cafes and restaurants. Most of those taking treatment are victims of ersatz poisoning. In this country they refuse to understand that as long as want for drinking remains we should develop the culture of using alcoholic beverages. If we fail to do this, the situation will be aggravated, especially in the context of the transition to the market economy when people feel uncertain of their future and socially insecure. Many of those who will not be able to adapt themselves to new conditions of life will augment the ranks of alcoholics. Even today drinkers often lose jobs. For instance, the management of one of Rybinsk's factories, which went over to a new production system, discharged the alcoholics who were taking treatment in a hospital. Under the existing system these people will be thrown overboard."

P. Shikhirev, Cand. Sc. Philos., chief of a laboratory at the Institute of Psychology of the USSR Academy of Sciences, told the seminar about the methods and results of "treatment" of alcoholism in the medical-and-labour preventoriums (MLP).

"On the application of members of his family a person is forcibly brought to hospital, given an injection and locked in. In the MLP, where he spends one or two years, he is compelled to carry out unskilled, monotonous work, to which no ordinary worker would agree. This dangerously affects a person's health: he loses interest in life, becomes degraded, and often simply turns into an inveterate alcoholic—it is an open secret that many people become alcoholics precisely in MLPs. American specialists claim that voluntariness of treatment means 50 per cent of success. We should regard such patient as an equal partner, give him freedom of choice, and help him to 'switch on' internal reserves."

And so, how alcoholism should be treated? And, in general, shall we see it as a sickness or a sin from which a person can get rid of only through moral self-education?

"We regard alcoholism as disease," says Fr. John O'Neill, Executive Director of the National Catholic Council on Alcoholism of the Bishops' Conference of the USA, counsellor on problems of alcoholism. "It might begin with a voluntary sin, but subsequently, when a person becomes alcoholic, he can no longer give up drinking without outside help, and then he should be treated by medical and psychological means, and not by repressions, of course."

"At our first seminar of this kind, held in October last year, we argued for a long time about the nature of alcoholism," recalls Hegumen Irinarkh Grezin, Rector of the Church of the Icon of the Mother of God "Joy and Consolation", DECR staff member. "Our priests said that alcoholism is a sin, while Americans insisted that it is sickness. But gradually we arrive at the conclusion that the source of this phenomenon cannot be determined ambivalently: at first a person consciously misuses the freedom granted to him by God, but then the abuse of alcoholic liquor turns into a vice

fettering man's will, and, finally, into sickness ruining his health... We begin to revise our attitude to people suffering from alcoholism and drug addiction. We want them to possess rights and to be protected from repressive methods of treatment. Perestroika has granted extensive freedoms to healthy people, whereas with regard to narcological patients we are only taking the initial steps."

The Church, Father Irinarkh continues, has always helped those who suffer from hard drinking. Even at the time of mass repressions and stagnation, when our legislation (the only one in the world) prohibited charity, many priests and laymen fought for a healthy way of life. But today the Church has been allowed to practise organized charity, and her leadership should make a good start for the activity of Orthodox brotherhood of temperance, which would be useful to the whole Church and to each individual parish. The everyday pastoral practice increasingly convinces Father Irinarkh that this is necessary.

"When I hear the confessions of hard drinkers and their relatives," he says, "I often come across cases which call for a competent medical interference. It is my dream to establish contacts between parishes and medical men, so that every priest could say to his afflicted parishioner: 'Consult such and such narcological expert or psychiatrist; I know him well, he is a believer and can understand your troubles.' Of great importance in this respect would be an Orthodox temperance brotherhood, which could take upon itself the care of the proper observance of Christian feasts, promote the work of the 'Alcoholics Anonymous' and 'Drug Addicts Anonymous' societies, and disseminate knowledge about the harm of hard drinking. All this should be done with true clemency which is necessary not only for the sick but also for every one of us, because when we help the sick, we become more humane, renewing the image of God in ourselves."

The idea of establishing an Orthodox brotherhood of temperance was repeatedly raised in the course of the discussion. It was also supported by the meeting of seminar participants with patients of No. 17 Moscow Narcological Hospital. The need for an organized church assistance to people suffering from alcoholism and narcotic drug addiction was obvious to both the medics and their charges.

This work was started on September 19, the last day of the seminar, at the constituent meeting of the Orthodox Temperance Brotherhood "Joy and Consolation". Its founders are the community of the Church of the Icon of the Mother of God "Joy and Consolation" and the "Narcology" Association of the Soviet Charity and Health Foundation, jointly with the narcological services of Moscow and the Moscow Region.

Members of the brotherhood will be obliged to exclude narcotic and other stupefying drugs, foul language and also smoking, if possible, from their life. As for the use of alcoholic drinks, the brotherhood, in keeping with its Rules, does not call for extreme rigorousness, leaving a person the right to observe the generally adopted traditions and culture of wine-drinking that does not develop into abuse, but, at the same time, has as its ultimate goal the introduction of a healthy, sober way of life. Taking into consideration social, psychological and other specifics of a concrete person, the brotherhood establishes a scale of vows for those who enter it: complete and absolute rejection of wine, rejection of strong alcoholic drinks, temporary abstention from alcoholic liquor.

One of the fundamental principles of the brotherhood will be a humane, clement attitude to a person caught in the nets of sin, whose sufferings are sometimes exacerbated by a harsh attitude to him on the part of society. According to the brotherhood's Rules, its members' task is to involve narcological patients into active ecclesiastical and public life.

The brotherhood intends to establish a centre for training specialists for work with narcological patients, organize rehabilitation and diagnostic centres, medical establishments and schools, ecclesiastical manufacturing and agricultural enterprises, summer camps and holiday homes. An extensive programme of religious-educational activity has been drawn up: the brotherhood intends to open chapels at narcological hospitals, publish and distribute religious literature on morals, set up Sunday and catechetical schools and missionary centres.

It goes without saying that such diversified activity is unthinkable without participation of a broad church community. Laymen, who become more and more actively involved in the Church's social service,

can and should become the main motive force in combating harmful addictions. And for church preaching of soberness to embrace all sections of society, it is necessary to establish cooperation with Soviet scientists and doctors. The call for such cooperation was repeatedly voiced by the seminar participants.

"Responsibility for delivering our fellow countrymen from the baneful addiction to alcoholic and narcotic drugs rests with all of us," says the appeal of the seminar participants to all people of goodwill. "May any effort, even if insignificant, of every one of us merge with the nationwide movement for delivering our Motherland from this scourge. We call upon you to show clemency for those suffering from alcohol and narcotic drugs, because clemency and charity alone will help them cope with their trouble and become full-fledged members of society."

Charity and clemency. This is what dozens of thousands of people suffering from alcohol and narcotic drug addiction are expecting from us. But not an abstract clemency and charity which boil down to high-sounding speeches, donations, setting up abortive funds and forcible implanting of goodness. What is expected from us is true clemency to each of the afflicted, combined with an active and patient Christian love. Only when every person who is in need of help feels attention to himself and understands that Christians are sincerely concerned about the rebirth of his personality, can hard drinking and narcotic drug addiction be vanquished. It is common knowledge that people drink not because there is plenty of vodka in our shops. In a society where man's whole life consists at times in the struggle for elementary creature comforts, people's flight into the world of drunken joys and narcotic illusions is all but unavoidable. There can be only one way out—turning to God Who gives the fullness of life which those who seek consolation in alcohol or in the drugs are totally lacking.

Christian charity-makers are called upon to reveal to the suffering the infiniteness of God's blessings, to be by their side and promote their spiritual rebirth. This task is incredibly difficult, and there are few people who are capable of accomplishing it—but may hope for God's help never diminish in us.

*Ysevolod CHAPLIN*



# ORTHODOX SISTER CHURCHES

## Russian Orthodox Mission in North America

(For the 200th Anniversary of its Foundation)

After the First World War and the October Revolution the life of the Orthodox Church in America changed radically. Various non-Russian national Churches began to send their bishops and establish their own jurisdictions independent of one another. Greek, Syrian, Serbian, Bulgarian, Ukrainian, Romanian, Albanian and other national Churches proclaimed their right to exist separately. Nevertheless, the overwhelming majority of Russian and Rusinian parishes remained loyal to their diocesan administration.

In 1921 Archbishop Meletios Metaxakis (†1935), who had just managed to unite separate Greek groupings in America into one diocese, was elevated to the dignity of Ecumenical Patriarch under the name of Meletios IV. In his new position Patriarch Meletios placed all Greek Churches abroad under the control of the Ecumenical Patriarchate. This decree was addressed not only to the Greeks abroad but to all Orthodox people as well. It was based on the 28th rule of the Chalcedon Ecumenical Council according to which all Orthodox believers residing in "barbarian" countries were to stay under the jurisdiction of Constantinopolitan Patriarch; as a result all Orthodox parishes in Europe, America and all over the world, in the absence of local autocephalous Churches, found themselves under the authority of the Ecumenical Patriarch. According to Patriarch Meletios's definition all Orthodox Churches in the United States should be united in a sort of "Orthodox Archbishopric in America."<sup>1</sup>

Much can be said against the ecclesiastical policy of Patriarch Meletios. His interpretation of the 28th rule of the Chalcedon Ecumenical Council is, of course, disputable besides that his activity in America fully ignored the territorial canonical rights of the Russian Orthodox Church. Nevertheless Patriarch Meletios must be relieved from accusations of a desire to pursue narrow national interests. He had a lofty and broad view on Orthodoxy. In his enthronement speech made in Constantinople he said concerning America: "I had an occasion to see the most significant and best part of the Orthodox Church abroad and I understand very well how dignified the name of Orthodoxy could be, especially in such a great country as the United States, if more than two million Orthodox believers in this country united in one ecclesiastical organization, in a sort of American Orthodox Church."<sup>2</sup> These words should have reached the ears of all Ortho-

dox people. Unfortunately, the majority of Church leaders, both Greek and Russian, could not overcome their narrow national prejudices. The Patriarchal project of establishing in America a single Orthodox Church was not crowned with success. The newly-created Greek Archbishopric itself was plunged into an abyss of disputes and discord that lasted many years.

During this period the Russian Orthodox Mission in America was also in the grip of a deep crisis. Revolutionary events and discord in the Homeland disrupted normal communication between the American Diocese and the Church centre in Russia.\* Regular financial aid from St. Petersburg stopped; as a result the administrative centre in New York and individual parishes experienced great material straits. Personal ambitions and disobediences came to the fore; human passions, political and national controversies ran high.

The troubles of the American Diocese were aggravated with the appearance in Soviet Russia of renovationism schism and the so-called "Living Church" which attracted a certain number of followers in America. They managed to capture the St. Nicholas Cathedral in New York, which after the Second World War came under the jurisdiction of the Moscow Patriarchate, and threatened to appropriate other diocesan property. The civil court could not unravel Russian church affairs.

To crown all its troubles the American Diocese found itself without the ruling hierarch. Archbishop Yevdokim Meshchersky, appointed by the Holy Synod before the revolution, did not return to America from the All-Russia Local Council (1917-1918), while his deputy Archbishop Aleksandr Nemolovsky, got

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*Editorial Note:* It should be borne in mind that prior to this time there was one Orthodox Church jurisdiction in the USA: "Russian Orthodox Greco-Catholic Church in North America under the Jurisdiction of the Supreme Authority of Russia's Church". Among hierarchs of the Russian Orthodox Church in North America there were: Archbishop of Aleutian Islands and North America and four vicar-bishops. It comprised Greek, Syrian, Serbian, Albanian and American Orthodox Missions and published four religious magazines and a newspaper. There were also two theological seminaries and two theological schools. By January 1, 1918 the Diocese had 31 deaneries, 271 churches and 51 chapels, 257 clergymen and the flock of up to 300,000. Unfortunately, this united church organism, which could have formed the foundation of a single American Orthodox Church, divided into several Orthodox jurisdictions. As was mentioned in this article the reason for this lay in an extremely difficult situation in which the Supreme Church Authority headed by His Holiness Patriarch Tikhon found itself in Soviet Russia. Division began in 1921 with the formation of the Greek Orthodox Diocese in North and South America subordinate to the Constantinopolitan Patriarchate (official date May 11, 1922).

entangled in financial difficulties of the Diocese and left for Western Europe.

The sorry state of the American Diocese was alleviated by the return to America (in 1921) of one of the hierarchs of the Russian Orthodox Church—Metropolitan Platon Rozhdestvensky of Kherson and Odessa, the former Exarch to All Georgia, Rector of the Kiev Theological Academy and member of the State Duma. Metropolitan Platon had been Archbishop of Aleutian Islands and North America between 1907 and 1914 and local people knew him well. He managed to restore order in the Diocese, so local church leaders appealed to His Holiness Patriarch Tikhon to appoint Metropolitan Platon Head of the Church in America. But at that time it was extremely difficult to establish contacts with the Patriarch.

The All-America Church Council held in 1922 in Pittsburgh (Pennsylvania) requested Metropolitan Platon to assume administration of the Diocese forthwith until contacts with the Patriarch were established.

Meanwhile Patriarch Tikhon conveyed his order on the appointment of Metropolitan Platon to America orally, through the representative of the Young Men's Christian Association of the USA in the town of Colton then staying in Moscow, and did it in the presence of priest Fedor Pashkovsky who later became Metropolitan Feofil and succeeded Metropolitan Platon at his post. From the end of the last century Metropolitan Feofil was a missionary in America and returned to Russia together with the future Patriarch; during the First World War he was a chaplain in the army in the field; with the blessing of Patriarch Tikhon he came to America again in 1922.

After his release from prison Patriarch Tikhon issued an official ukase dated September 29, 1923, in confirmation of his oral appointment of Metropolitan Platon to America. The authenticity of this ukase, called in question by certain Russian church circles, was substantiated in an article that appeared in *The Journal of the Moscow Patriarchate* in 1957 and described the legal trial between the American Metropolitanate and the Patriarchal jurisdiction over the possession of the St. Nicholas Cathedral.<sup>3</sup>

Normalization and further development of the life of the Russo-American Diocese were based on the decisions adopted by the All-America Council in Detroit (1924). In full conformity with the principles of the historic All-Russia Local Council of 1917-1918 and Patriarch Tikhon's ukases on Dioceses cut off from the Supreme Church Authority as a result of war and discord, the American Diocese of the Russian Orthodox Church was reorganized as a temporarily autonomous metropolitan district (metropolitanate) to be governed by an elected Archbishop, Metropolitan, the Council of Bishops and Metropolitan Council composed of clerical and lay representatives as well as by periodically convened All-America Councils.

\* \* \*

We must now touch upon a tragic and miserable phenomenon in the life of Russian emigration—church

schism, division of Russian Orthodox people into mutually excluding jurisdictions. But, without mentioning the split, it is impossible to write about the destinies of Russian Orthodoxy in our days. Moreover, it is only an honest and objective approach to the split that can help overcome it.

As a result of the Revolution and the Civil War about two and a half million Russians found themselves outside the confines of Soviet Russia. Russian emigration, with its cultural centres, scientists, philosophers, theologians, writers, artists, poets, publishing houses, newspapers and magazines, embraced many countries of the world. And, naturally, wherever Russian people settled there appeared Orthodox communities that started building churches. Temples that existed prior to the Revolution, as, for example, the Cathedral on the Rue Daru in Paris or the Church of the Widowed Empress Maria Fyodorovna in Copenhagen, engaged in the migration church life. Russian emigrants who settled in countries with an indigenous Orthodox minority, like the Baltic region, Poland and Japan, joined dioceses that had already existed there. This was also the case in America. But here many post-revolutionary Russian emigrants, while recognizing the church authorities of the local missionary diocese, set up their own Russian parishes. This was due to linguistic, cultural, social and political distinctions between old colonists who came, mainly, from Austria-Hungary and Russia's Western region and new "white" emigration.

In 1920 a group of hierarchs who fled from the south of Russia together with the retreating units of the White Army at the end of the Civil War, organized in Constantinople a foreign church centre for attending to spiritual requirements of numerous Russian refugees. Headed by the prominent hierarch of the Russian Church—Metropolitan Antony of Kiev and Galicia—this centre was regarded by these hierarchs as a successor of the Provisional Supreme Church Administration which was created in the South of Russia then occupied by the White Army, and bore the same name. Soon this Church Administration had to move from Constantinople, the see of the Ecumenical Patriarch, to the town of Sremski Karlovci in Yugoslavia on the hospitable invitation of the Serbian Patriarch. Here the Supreme Church Administration found itself amidst the most conservative, monarchically-minded Russian emigrants and by its political declarations in the name of the Russian Church unwillingly aggravated the already very difficult position of His Holiness Patriarch Tikhon.

#### NOTES

<sup>1</sup> Zoustis, B. Op. cit., pp. 147-151.

<sup>2</sup> *Ibid.*, p. 147.

<sup>3</sup> *The Journal of the Moscow Patriarchate*, 1957, No. 6, p. 67.

Archpriest DIMITRY GRIGORIEFF,  
Rector of the St. Nicholas Cathedral in Washington  
(To be continued)



## Second Orthodox-Reformed Dialogue

### MESSAGE

by His Holiness Patriarch ALEKSY II of Moscow and All Russia  
to the 2nd Meeting of the Joint Theological Commission for Orthodox-Reformed  
Dialogue

*The grace of the Lord Jesus Christ, and the love of God, and the communion  
of the Holy Ghost, be with you all. Amen (2 Cor. 13. 14)*

Your Eminence, Metropolitan Panteleimon of Tyranoi and Serention, Dear Brother in Christ, Dr. Lucas Vischer,

Beloved in the Lord brothers and sisters,

Distinguished Representatives of the Local Orthodox and the Reformed Churches,

I cordially welcome you all to our Church who have come here from many parts of the world to make, in a fraternal theological dialogue, another effort to help bring our divided Christianity closer to that joyous, longed-for and all-holy day when, by God's grace, it will see fulfilled the prayer of our Lord Jesus Christ to His Heavenly Father: *that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one* (Jn. 17. 21, 22).

The teaching of the Holy Trinity is fundamental to this unity. "God the Father, God the Son, and God the Holy Spirit are to be preached as taught by the word of God and those who comprehend it in a sublime way," says the Father of the Church, St. Basil the Great, in his Eighth Letter to the monks in Caesarea. It is the teaching on the Holy Trinity that you have made the theme of your conversations today. May the Lord give you wisdom and help you to accomplish your deliberations on this triadological subject in the spirit of unity and unanimity.

Therefore, putting our trust in Almighty God and offering up our ardent prayers, let us move step by step along this hard but inspiring road, so that we all as the children of God (Rom. 8.14) might glorify His All-Holy Name with one heart, one soul (Acts 4.32) and one mouth (Rom. 15.6) and that, through us Christians, the love of the Father revealed in Christ might be manifested to the world and all people might come unto the unity of the faith and the knowledge of the Son of God (Eph. 4.13).

Beloved brothers and sisters, the faithful of the Reformed confession, we have maintained fruitful cooperation with you for many years in many fields of common ecumenical effort. We see in it a vivid manifestation of God's blessing and believe in its beneficial impact on our ecumenical fellowship and our divided human family.

Once again I welcome you all. I am happy to see you in the fold of the Byelorussian Orthodox Church, enjoying the warm hospitality offered by His Eminence Metropolitan Filaret of Minsk and All Byelorussia.

May God's blessing be with you.

With love in our Lord Jesus Christ,

*ALEKSY, Patriarch of Moscow and All Russia*

The 2nd Orthodox-Reformed Dialogue took place on October 2-5 1990, in Minsk, at the invitation of the Russian Orthodox Church. It was hosted by Metropolitan Filaret of Minsk and Grodno, Patriarchal Exarch to All Byelorussia.

The Orthodox delegation included representatives of the Ecumenical, Alexandrian, Antiochian, Moscow, Romanian and Bulgarian Patriarchates, as well as the Churches of Cyprus, Greece and Czechoslovakia.

The Reformed side was represented by delegates from Australia, Great Britain, India, the United States, the Federal Republic of Germany, and Switzerland.

Taking part in the conversations were bishops and clergymen, pastors and professors of theology, including experts on patrology.

The sessions were held at the Exarchate's Conference Hall. Every morning before the session a common worship service was conducted at the

Exarchate's Chapel of All the Saints Who Shone Forth in the Byelorussian Land.

The main theme of the dialogue was "The Teaching on the Holy Trinity According to the Niceno-Constantinopolitan Creed".

The sessions were co-chaired by Metropolitan Panteleimon of Tyroloi and Serention (Ecumenical Patriarchate) and the Rev. Dr. Lucas Vischer of the Reformed Church.

At the opening session Metropolitan Filaret read out a message from His Holiness Patriarch Aleksy II of Moscow and All Russia (see above) and welcomed the participants, wishing them success and fruitful cooperation. Archbishop Simon of Ryazan and Kasimov read out a telegram of greetings from the Head of the Department for External Church Relations, Archbishop Kirill of Smolensk and Kaliningrad.

Metropolitan Panteleimon and Dr. Lucas Vischer spoke on behalf

of the participants, expressing their thanks to His Holiness Patriarch Aleksy and Archbishop Kirill for their messages of greetings and hospitality.

At the session to follow the Orthodox and Reformed papers were presented on "The Biblical and Patristic Teaching on the Holy Trinity", "The Holy Trinity and the Prayer of the Church" and "The Holy Trinity in the Church Liturgy". The need for broadening and deepening the understanding of the principles of the Niceno-Constantinopolitan Creed was emphasized and the fundamental agreement of the two traditions on the teaching of the Holy Trinity was reaffirmed.

After a comprehensive and fruitful discussion on the main theme a joint statement and communique were adopted.

During their stay in Minsk the participants visited the Cathedral of the Holy Spirit, the recently

*Metropolitan Filaret of Minsk and Grodno, Patriarchal Exarch to All Byelorussia, reading out the Patriarchal Message to the participants in the Orthodox-Reformed dialogue*





covered Church of Mary Magdalene, which was still under restoration, and the Memorial Church of Prince St. Aleksandr Nevsky. They also made a trip to the Zhirovitsy Convent and visited the Minsk Theological Seminary there.

On October 4, the participants were received at the Government House by members of the BSSR Supreme Soviet, including First Deputy Chairman of the BSSR Supreme Soviet, S. Shushkevich; Chairman of the BSSR Supreme Soviet Commission for International

Affairs, P. Sadovsky, and Chairman of the BSSR Supreme Soviet Commission for Inter-Ethnic Relations, M. Slimnev. Metropolitan Filaret introduced the participants and spoke about the purpose of the dialogue. Brief speeches were also made by His Eminence Metropolitan Panteleimon, Dr. Lucas Vischer, Prof. Dr. Bruce Rigton (USA) and others. After greeting the guests the representatives of the Byelorussian Republic informed them of some major changes that had taken place in the union republics including the new

relations between Church and State.

That same day the Patriarchal Exarch to All Byelorussia gave a reception in honour of the participants in the dialogue. Present were also representatives of the diocese, local government as well as other churches and public organizations.

The Russian Orthodox Church was represented at the dialogue by Archbishop Simon of Ryazan and Kasimov, Prof. K. Komarov of the Moscow Theological Academy and G. Skobey of the Department for External Church Relations.

## At the International Ecumenical Symposium in Tutzing

On May 16-20, 1990, Tutzing (FRG) was the venue of the International Ecumenical Symposium on the theme: "Churches in the Context of Different Cultures—on the Way to the Third Millennium."

Taking part in the symposium, which was organized by the Evangelical Lutheran Church in Bavaria and the Evangelical Academy of Tutzing, were representatives of the Evangelical Lutheran Churches from Australia, Czechoslovakia, Denmark, Finland, France, the FRG, the GDR, Great Britain, Hungary, Poland, Romania, the USA, the USSR, as well as representatives of the Patriarchates of Constantinople, Antioch, Moscow, Bulgaria, the Church of Hellas, the Roman Catholic Church, the Armenian Apostolic Church, the Church of England, the World Council of Churches, the Conference of European Churches, scholars from a number of countries, including the USSR.

The Russian Orthodox Church was represented by Metropolitan Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate (head of the delegation); Hieromonk Ioann Ekonomtsev, Deputy Head of the Department for External Church Relations; Archimandrite Iannuaryev, Docent at the Leningrad

Theological Academy; Archpriest Vladimir Ivanov, editor of the journal *Stimme der Orthodoxie* (The Voice of Orthodoxy); Archpriest Vladislav Tsy-pin, Docent at the Moscow Theological Academy; Archpriest Vladimir Fedorov, LTA lecturer; Hegumen Innokenty Pavlov, referent at the DECR; Father Valentin Asmus, MTA lecturer; Hieromonk Feodosy Vasnev and Father Boris Danilenko, students of the Institute of Eastern Churches in Regensburg, FRG; V. A. Chukalov, staff member of the DECR.

Metropolitans Pitirim of Volokolamsk and Yuriev and Irinei of Vienna and Austria as well as the now late Archpriest Aleksandr Men, a cleric of the Moscow Diocese, also attended the symposium at the invitation of the leadership of the Evangelical Academy of Tutzing.

At the opening of the symposium among the present were Dr. Johannes Hanselmann and Bishop of the Evangelical Lutheran Church in Bavaria Dr. Heinz-Joachim Held, President of the Department for External Relations of the Evangelical Church in Germany, representatives of the local church community and the press.

At the first plenary meeting Metropolitan Vladimir delivered a report "The Russian Orthodox

Church Today". Altogether, more than 60 pages were presented at the sections including ten—by the representatives of the Russian Orthodox Church.

An official reception was given on May 19. Symposium participants were greeted by Herr Hans Zehetmaier, State Bavaria's Minister of Land Government, and Oberkirchenrat Theodor Glaser, Deputy Land Bishop of the Evangelical Lutheran Church in Bavaria.

Folklore ensemble of the "Greek Centre" (Munich) and of the "Tutzing Guild" (Bavaria) gave performances.

On May 20, the closing day of the symposium, the Orthodox Divine Liturgy was celebrated in Kristuaskirche; the Catholic Mass was served in the Church of St. Joseph; the Evangelical Lutheran Eucharistic Service was also held.

The concluding meeting was addressed by Dr. Martin Kruse, Bishop of the Evangelical Church in Berlin-Brandenburg, Chairman of the Council of the Evangelical Church in Germany; Bishop Franz Xaver Edar of Passau (Roman Catholic Church), Metropolitan Augustinos of Germany (Constantinople Patriarchate), and Metropolitan Irinei of Vienna and Austria.

## CONGRATULATORY MESSAGE TO RABBI ARTHUR SCHNEIER

**To Rev. ARTHUR SCHNEIER,  
Senior Rabbi of the "Park East" Synagogue,  
President of the Appeal of Conscience Foundation**

I sincerely congratulate you, dear brother, on the significant anniversary—the centenary of the "Park East" Synagogue, of which you are the head. It gives me pleasure to note, in connection with this, our many years' fraternal mutual understanding and cooperation in the field of peacemaking service and education of man in the spirit of love and peace. We know very well and highly appreciate your consistent and tireless efforts in this field. Wholeheartedly wishing you health, longevity and further fruitful success in your highly useful labours,

Yours sincerely,

*Archbishop KIRILL of Smolensk and Kaliningrad*

June 12, 1990

## CONDOLENCES TO THE CENTRAL RELIGIOUS BOARD OF BUDDHISTS OF THE USSR

**To the Central Religious Board of Buddhists of the USSR**

*Ulan-Ude, the Ivolginsk datsan*

On behalf of the Russian Orthodox Church I express to all members of the Buddhist community of our country sincere condolences in connection with the demise of the Rev. Bandido Khambo Lama J. J. Erdyneyev. For many years our Church has been actively and successfully cooperating with the Buddhists of the USSR, of whom he was the head, in the peace movement and in many public actions. The children of our Church will remember him as a zealous and indefatigable champion of patriotic service and inter-religious cooperation.

With fraternal grief,

*ALEKSY, Patriarch of Moscow and All Russia*

July 13, 1990

\* \* \*

A message of condolences to the Central Religious Board of Buddhists of the USSR was also sent by Archbishop KIRILL of Smolensk and Kaliningrad, Head of the Department for External Church Relations of the Moscow Patriarchate.

## CONDOLENCES TO THE COUNCIL OF THE UNION OF THE EVANGELICAL CHRISTIANS-BAPTISTS

**To Grigory Ivanovich KOMENDANT, Chairman of the Council  
of the Union of the Evangelical Christians-Baptists**

I express deep-felt condolences to you and your confreres in connection with the demise of Andrei Evtikhievich Klimenko, Honorary Chairman of the UECB. Please, convey the words of condolence to the near and dear ones of the deceased.

With brotherly greetings,

*KIRILL, Archbishop of Smolensk and Kaliningrad,  
Head of the Department for External Church Relations of the Moscow Patriarchate*

June 19, 1990



### The First General Meeting of the Synodal Bible Commission

On October 15, 1990, the Synodal Bible Commission, formed by the decision of the Holy Synod of the Russian Orthodox Church of February 20, 1990, held its first general meeting at the Patriarchal residence in St. Daniel's Monastery, chaired by His Holiness the Patriarch.

Prior to the meeting His Holiness the Patriarch conducted a *moleben before starting every good deed*, in the domestic chapel of the Patriarchal residence; prayers were also offered up to Sts. Cyril and Methodius, Equal to the Apostles, the first Slavonic teachers.

Taking part in the meeting were members of the Synodal Biblical Commission Metropolitan Filaret of Minsk and Grodno, Patriarchal Exarch to All Byelorussia; Archbishop Vladimir of Kishinev and Moldavia; Bishop Aleksandr of

Kostroma and Galich; Archimandrite Iannuary Ivliev, Docent at the Leningrad Theological Academy; Hegumen Innokenty Pavlov; Prof. M. Ivanov of the Moscow Theological Academy; A. Alekseyev, D. Sc. Philol.; E. Karmanov, staff member of the Department for External Church Relations, and K. Logachev, secretary of the Commission. Member of the Commission, Archbishop Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations of the Moscow Patriarchate, was represented at the assembly by Archimandrite Ioann Ekonomtsev, Deputy Head of the DECR.

His Holiness the Patriarch opened the meeting and delivered the inaugural address.

#### INAUGURAL ADDRESS

by His Holiness Patriarch ALEKSY II of Moscow and All Russia

Dear archpastors, fathers and brothers!

I cordially greet all of you, labourers in the blessed vineyard of the word of God, at the first general meeting of the Synodal Bible Commission.

By recently forming the Synodal Bible Commission and, prior to this, also two other Bible Commissions—the Byelorussian and the North-Western, our Holy Mother—the Russian Orthodox Church—once again bore witness before the whole world that for her the Holy Scripture is one of the unshakable pillars and principal vehicles in serving the purpose of salvation of the human race. I think that the formation of our Bible Commissions is the best reply to those who attempt to present the Russian Orthodox Church as a “Church of Rite” and counterpose her to the “Church of the Word”.

I must also say that the formation of our Bible Commissions is also a practical step towards implementing the programme of biblical work outlined by the All-Russia Local Council of 1917-1918, which, in its turn, drew on the conclusions and proposals of the 1915 Russian Bible Commission.

The hard seventy years our Church lived through after the Council of 1917-1918 was a period extremely unfavourable for biblical work. The Russian traditions of thorough and meticulous work on biblical texts—both original and translated—just as Russian traditions of profound biblical exegesis and generally accessible interpretation of the Bible were interrupted for a long time. And today the principal task of our Bible Commission is not merely to resume and actively carry on biblical work in the Russian Orthodox Church, but, above all, to revive and continue Russian biblical traditions.

I believe that of the multitude of problems related to the Holy Scripture, our Commissions should single out priority tasks and work for their earliest solution.

I think that of all the biblical problems facing us today the following three are the most urgent:

1. Further improvement of the Russian biblical translation.
2. Great accessibility of the Church-Slavonic biblical translation to our fellow countrymen.
3. Spreading of the Holy Scripture among non-Russian Orthodox peoples in their native languages.

As I see it, a further improvement of the Russian biblical translation is particularly necessary today, because new Russian Biblical translations, made without the participation of the Russian Orthodox Church and even without consultations with her, have already begun to be distributed both in and outside our country. To all appearances, the starting point of the makers of such translations is the thesis that the so-called Synodal Russian biblical translation is obviously imperfect and therefore it is not expedient to continue its traditions. In this connection I assume that our Biblical Commissions should publish a statement clearly showing that, realizing the urgent need for a further improvement of the Synodal Russian biblical translation, we nevertheless see no reasons for rejecting this translation as the starting point and basis for all our subsequent work on the Russian biblical texts. We should gradually clear the Synodal Russian biblical translation of some mistakes it has. In this way we shall get an improved Russian biblical text, without breaking our East Slavonic biblical traditions. At the same time I should like to point out that the special seminar held by the British and the foreign Biblical societies in September 1990, also considered the problem of "An Improved Synodal Russian Bible Translation or a Nontraditional New Russian Bible Translation", and leading foreign experts on biblical research supported the point of view which I have put forward above.

Recognizing certain imperfections in the Synodal Russian biblical translation, we, basing ourselves on the conclusions of the 1915 Russian Bible Commission and the decisions of the Council of 1917-1918, also recognize certain imperfections in the Church-Slavonic biblical translation, excerpts from which are read at each Orthodox divine service. We should take measures to clear the Church-Slavonic biblical translation of these imperfections, particularly since there are not so many of them. But, besides this, we should allow no delay and set about preparing a Church-Slavonic biblical translation for publication with its parallel exact equivalent in the modern Russian language. Such edition would make the Church-Slavonic biblical translation not only quite understandable to our contemporaries, but also still more venerated by them. Such work should be carried out in conjunction with a thorough study of the old Slavonic Bible, because the study of early Slavonic biblical texts is absolutely indispensable for clearing the Church-Slavonic biblical translation of some of its imperfections.

And, finally, I should like to emphasize that we should devote a great deal of attention to the needs of our fellow-countrymen—non-Russian Orthodox peoples — for the Holy Scripture texts in their native languages, approved by the Russian Orthodox Church.

And now I invite all of you to begin discussing questions included in the agenda of our today's meeting, which has been distributed among you.

Thereupon the following document was discussed in detail and adopted unanimously:

### **On the Initial Principles of Work on East-Slavonic Bible Texts in the Russian Orthodox Church**

(The Opinion of the Synodal, Byelorussian and North-Western Bible Commissions)

Today, after more than seventy-year interval, work on biblical texts is being resumed in the Russian Orthodox Church under the direct auspices of the Supreme Church Authority. This work involves both a thorough analysis of the biblical originals and the existing biblical translations, improvement of the latter and new translations of the Bible into the languages of various peoples inhabiting our country (Slavonic and non-Slavonic).

The Synodal, Byelorussian and North-Western Bible Commissions deem it necessary to express their opinion on one of the important questions arising in this connection: what principles should the Russian Orthodox Church be guided by now in resuming work on the East-Slavonic biblical texts (Church-Slavonic, Russian, Ukrainian and Byelorussian)?

The unanimous opinion of the three above-named Bible Commissions comes to the following:

1. In the Russian Orthodox Church the whole divine service is now conducted in Church Slavonic. For the Eastern Slavs the Church Slavonic Bible is one of the greatest ecclesio-historical and national-cultural values, which belongs not only to the past but also to the present and the future. Therefore, in the Russian Orthodox Church in any work to improve the already existing and produce new East-Slavonic biblical texts, use should be made of the Church-Slavonic biblical translation.

2. The so-called Synodal Russian biblical translation now used by the Russian Orthodox Church also represents one of our native ecclesio-historical and national-cultural values. Therefore in the Russian Orthodox Church in any work to improve the already existing and produce new East-Slavonic biblical texts, the Synodal Russian biblical translation should be used together with the Church-Slavonic biblical translation.

3. It is self-evident that in both the Church-Slavonic biblical translation and the Synodal Russian biblical translation there are number of cases of a not quite accurate translation of the biblical originals just as a number of passages not quite clear to the modern listener or reader.



This circumstance, however, does not give any grounds for rejecting these two translations as a basis for the entire biblical work in the Russian Orthodox Church or for replacing them as such basis by some other new translations of the Bible into the Church-Slavonic and Russian languages. In other words, there are no grounds at all in the Russian Orthodox Church for breaking the East-Slavonic biblical traditions.

4. To eliminate some imperfections inherent in both the Church-Slavonic biblical translation and the Synodal Russian biblical translation it is necessary, on the one hand, to thoroughly check both these translations against the biblical origins, and, on the other, to study thoroughly the East-Slavonic manuscript biblical tradition. Both these translations should be gradually improved on the basis of this work, having in mind in the first place the spiritual interests of the broadest circles of Orthodox believers.

5. In the work to improve the already existing East-Slavonic translations of the New Testament or to make its new translations, out of the various available Greek texts of the New Testament use should be made above all of the text which is contained in most of the Greek New Testament manuscripts and which is therefore called the "majority text". The use of the "majority text" as the New Testament biblical original will not only enable the Russian Orthodox Church to preserve the biblical unity with the Greek-language Orthodox Churches but will also help her continue her own millennial biblical traditions. At the same time it would be unwise to renounce wide use of other Greek texts of the New Testament, which are now wide-spread in the Christian West, as auxiliary scientific data.

6. It is common knowledge that many shortcomings of

the Old Testament part of the Synodal Russian biblical translation are due to the fact that this part was formed as a result of combining the two translations into one: translation from the Masoretic Hebrew biblical text and translation from Greek biblical Text of the Seventy (The Septuagint). In the work to improve the Old Testament part of the Synodal Russian biblical translation, the East-Slavonic tradition of using both the Masoretic Hebrew text and the Greek Text of the Seventy should be preserved, yet translations from both these texts should not be combined into a single whole, but should be given separately, clearly determining the spiritual and theological significance of both these translations.

7. The entire biblical work in the Russian Orthodox Church should be based above all on the decisions on biblical questions, which were adopted by the Local Council of 1917-1918 and on the scientific legacy of the 1915 Russian Bible Commission. At the same time it is absolutely necessary to know all the achievements of the world biblical studies and borrow everything from them that can promote the strengthening and steady development of the East-Slavonic biblical traditions.

October 15, 1990

St. Daniel's Monastery, Moscow

Having discussed and adopted the above document, the Commission discussed and adopted a plan for its work in the future and considered a number of other questions, including the non-Russian Orthodox peoples' demands for publishing the Holy Scripture in their native languages and ways of meeting these demands.

K. L.

## The Cleric at Home

### Reflections of a Pastor

A cleric must be a person of considerable erudition who has expert knowledge of spiritual culture. The bulk of his knowledge naturally belongs to the field of theology, his education being rooted in the wealth of Orthodox doctrine and experience. An Orthodox cleric is inconceivable without the knowledge of the Scripture, patristic writings, the history of the Church, lives of saints and service books.

A cleric must use his knowledge of the Bible to constantly discover a new meaning of his service for God and fellow men. This is achieved by a constant and prayerful reflection upon the meaning of patristic interpretations, the best sermons, by studies of the theological legacy and the history of the Church.

For a cleric reading must become a life-long process of deepening his knowledge of the seemingly well-known, catechetical truths. One cannot read the Bible once. One must read it throughout one's life, day by day, sustaining oneself with its message, because the books of the Bible are not of this world, not human: they contain the words of life and salvation. Therefore a cleric must take a very special attitude to the Bible and especially the New Testament and its pastoral passages. The Holy Gospel must always be before his spiritual gaze, at home and in church; it is with him even in his grave. He is the first and foremost accomplisher of the truths of the Gospel for which he will be called to account by the Almighty. He teaches men by word and by his own life. Prayer being his foremost duty, it must end with a divine service or office. A pastor is always in prayer. It cannot be limited by certain hours of the day. He who fails to pray at home will not be able to do so in church. A special pastoral atmosphere has to be maintained at home, at this minor church. It is generated with the help of holy icons. They need not be many, but there must be some. Icons, the holy cross, the Gospels, spiritual books and images, and the stole are all indispensable for a priest's home.

Icons, these domestic shrines, help generate a prayerful atmosphere. It is best to have some genuine icons painted in the traditions of our Church. And there must be lampadas burning in front of the icons, and only in front of them!

An old icon generates an incomparable grace-bestowing prayerful mood. If a pastor is not in the habit of praying in front of an old icon, or one painted in the old tradition, let him learn to do so and he will finally discover that such an icon helps him pray, and not merely admire its artistic beauty.

Today one can see Orthodox icons in people's homes as well as in museums, and there are plenty of reproductions in art books and on postcards. The icon has been "discovered" and quite a few people in various countries take interest in it. But one must never forget that an icon is "alive" only in church—its Orthodox motherland. Brought into existence by the Church, the icon takes an active part in church life, helping the children of the Church in their efforts to attain salvation. The icon exists not as an object of admiration, but as an instrument of salvation. Without prayer there can be no spiritual life and no proximity to God. The icon helps one in prayer. Participating in man's communion with God, it promotes the transformation of the inner man.

The icon illuminates the entire life of a believer, teaching him to see and comprehend the higher world, spiritual and eternal. The traditional Orthodox icon has nothing in common with things mundane, sensory and temporal. Revealing the realm of the spirit and of faith, the icon heals man's disturbed spirit, guiding it unto the only road to salvation which is Orthodox faith, Church faith. It is not human emotions or ideas, but centuries-old experience of the Church, her history and her exploit that are contained in the icon. And these are not mere historical facts, but an ever-living breath of the grace of Christ, an expression of the eternal and salvific truths of faith, the renovating power of the Risen Lord. The reality of the icon is that of the world spiritual related to the work of salvation here on earth. This reality of salvation concerns everyone who wishes to be saved. And there is no icon outside Orthodoxy. Outside it there are sculptures, paintings, prints, photographs and films on Gospel themes. They belong to earthly art, whereas the Orthodox icon is worlds apart from this art. It is part and parcel of the life of the Orthodox Church, an important part which is



directly related to the basic Orthodox dogmata. This was demonstrated and proved by the chambers of holy icons and the Seventh Ecumenical Council. This is confirmed by the experience and history of the Church and of her every member.

The illuminating and grace-giving effect of a holy icon upon an individual must be perceived as a great blessing of God, a gift, a unique and divine instrument which helps the Orthodox in the work of attaining salvation.

The words of prayers, the world of the temple and of divine service are inseparable from the icon, they form one entity.

Icons and church murals visibly reflect the wealth of theological knowledge acquired by the redeemed man on his road to God. And the whole of this wealth is placed at our disposal, just as it was at the disposal of the past generations and will be at the disposal of generations to come.

Great is the spirit-bearing art of the Orthodox Church which proclaims and bears witness of Christ crucified and of Christ Who is risen from the dead. Therein lies the inexhaustible vivifying power of church art.

Collecting old icons has become quite a vogue. But very few churchmen and believers collect and preserve old church objects, and above all one of our greatest treasures—holy icons. It is not to collect icons that a cleric must do, but carefully preserve them in order to generate a church atmosphere in his home and to develop a spiritual bond with the spirit-bearing images.

As has already been mentioned, a pastor must always have church books in his home. His personal library is his indispensable treasure. Building up a personal library is always a problem, and it is all the more so when collecting a pastoral one. However it may and has to be done. Such a library must contain books the pastor needs most and be collected with love, knowledge and with an eye to his personal requirements and those of his spiritual children. There should be reference books, such as encyclopaedias, concordances, dictionaries. Collectioneering in general may become an obsession, but collecting spiritual literature is a must for a thinking pastor and it brings rich reward to him.

A book is a treasure, and love for books is a hallmark of a genuine culture. A cleric has to be a collector and preserver of church books and manuscripts, especially old and rare ones.

Members of the family should help a cleric perform his pastoral duties. They must know what time devoted to prayer, reading of the Gospel and preparation for divine services are an impor-

tant part of his ministry. The days and hours when a cleric prepares to go to church, or returns from church after service should be peaceful and grace-giving. Irritation, anger, everyday bustle and petty problems are to be avoided.

A priest's wife and other members of the family should all be aware of the lofty nature of his service and his responsibilities. The cleric himself should set to them an example of dealing with things in a balanced, peaceful and loving manner, of keeping his home in good order. A Christian family must be a Christian union founded on mutual love, respect, friendly feelings and the loftiness of pastoral calling.

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There is hardly any need to dwell on the importance of general and special education for a cleric. Theological education for him is a must, but it should not end with the end of his formal seminary or academic studies. Theological school gives the key to a world of theological knowledge. It is heartening to see parish priests working on theses for a Master's degree, who keep up their scholarly research. A cleric who merely performs routine services is a deplorable sight. He is a spiritual sluggard.

A cleric should have a broad range of interests, embracing apart from theology and church history also general educational subjects and latest scientific discoveries. We all have some interest in a particular branch of knowledge. It may be very useful if the range of personal interests of a cleric helps him in his pastoral service. He can benefit a lot from studies of history, literature, art, logic, philosophy, psychology, music and languages.

There are many ways in which a cleric may broaden his knowledge. Everything depends upon his willpower, ability to concentrate and arrange his time. The process of self-education should include purposeful reading, and analysis and critical appraisal of the material. This must be done occasionally, but on a planned and constant basis. A cleric can learn a lot from reading books on the history of the Church and books about certain historical persons and periods. He may find much useful information in old theological and church journals and newspapers. Good knowledge of historical facts and the lives of religious figures and their works broadens one's outlook which is important for pastoral service.

*Archpriest ALEKSY OSTAPOV († 1975)*

*(To be continued)*

# Kontakion to the Nativity of Christ

Bulgarian chant, tone  
Arranged by Hieromonk Amvros

C.  
A.

Де - ва днесъ Пре - су - ще - ствен на - го

раж - да - ет, и зем - ля вер - теп Не - при - ступ - но - му

при - но - сит; Ан - ге - ли с па - стырь - ми

сла - во - сло вят, вол - сви же со звез -

- до - ю пу - те - ше ству - ют;

нас бо ра - ди ро - ди - ся От - ро - ча мла - до пре - веч - ный Бог.



# Sunday Communion Verse

N. Rimsky-Korsakov  
(ordinary melody, "Rejoice" chant)

Хва - ли - те, хва - ли - те хва  
Хва - ли - те Го - спо - да с не - бес, хва - ли - те,  
Хва - ли - те, хва - ли - те, хва -  
ли - те Го - спо - да с не - бес, хва - ли - те Е - го в выш - них, хва -  
ли - те хва - ли - те  
ли - те, *замедлить* Ал - ли - лу - и - а,  
ли - те, хва - ли - те Е - го в выш - них. Ал - ли - лу - и - а, ал - ли - лу - и - а,  
ал - ли - лу - и - а, ал - ли - лу - и - а, ал - ли - лу - и - а, ал - ли - лу - и - а,  
Ал - ли - лу - и - а,  
ал - ли - лу - и - а, ал - ли - лу - и - а,  
ал - ли - лу - и - а, ал - ли - лу - и - а, *замедлить*  
ал - ли - лу - и - а, ал - ли - лу - и - а, ал - ли - лу - и - а.  
ал - ли - лу - и - а,



## "THE LOCAL COUNCIL OF THE RUSSIAN ORTHODOX CHURCH. MATERIALS"

Trinity-St. Sergy Lavra, June 6-9, 1988.

Moscow Patriarchate Publication, Moscow, 1990, 480 pages (in Russ.)

The further we drift in time from the celebration of the Millennium of the Baptism of Russ, the more we become aware of its historic nature transcending by far in importance the confines of one confession or one single country. The central event of the Millennium celebrations was clearly the Local Council of the Russian Orthodox Church which met on June 6-9, 1988, at the Trinity-St. Sergy Lavra. The participants—archpastors and clerics, nuns and laymen representing the multinational Russian Church, met at the shrine of St. Sergy of Radonezh the Hegumen of the Russian Land to consider and resolve major problems of church life, to take stock of her millennial experience.

With the blessing of the late Patriarch Pimen († 1990) the Publishing Department of the Moscow Patriarchate, acting on a decision of the Holy Synod, has brought out a book entitled *The Local Council of the Russian Orthodox Church. Materials*. The new publication, under the editorship of Metropolitan Pi-

tirim of Volokolamsk and Yuriev, contains the documents adopted by the Council including the new Statute of the Russian Orthodox Church. It also contains reports on key issues of church life made by archpastors, communications by other Council members and greetings from guests of honour. The supplement includes the *Lives* of saints canonized by the Council, a full list of special publications (including records) prepared for the occasion by the Publishing Department of the Moscow Patriarchate, and an alphabetical list of the Council members and guests from this and other countries. The book contains color and black-and-white illustrations and reproductions of icons of the newly canonized saints.

"Sobornost is the central principle in the life of the Church," Patriarch Pimen stressed in his opening speech at the Council. It originates from the Apostles (Acts 1. 15-26), who fulfilled the commandment of Our Lord Jesus Christ: tell it unto the church (Mt. 18.17).

For that reason the publication is also of doctrinal as well as church historical importance. As the body of supreme authority of the Church the Council maps out the roads of her future development, and in this general context it is important to take into account personal views of its members.

The book continues the tradition of the publication of the Acts of the Church Councils of 1917/1918 and 1971 and of the 1948 Moscow Conference of the Heads and representatives of Autocephalous Orthodox Churches to mark the 500 years of the autocephaly of the Russian Church.

The new book will certainly take a fitting place among the Moscow Patriarchate publications. It continues the good tradition of giving believers access to the treasury of church wisdom, for the Church is the Body of Our Lord Jesus Christ, Who is the fullness of him that filleth all in all (Eph. 1.23).

A. V.





CHURCH OF THE NATIVITY OF CHRIST IN Khabarovsk





PUBLICATION  
OF THE MOSCOW  
PATRIARCHATE